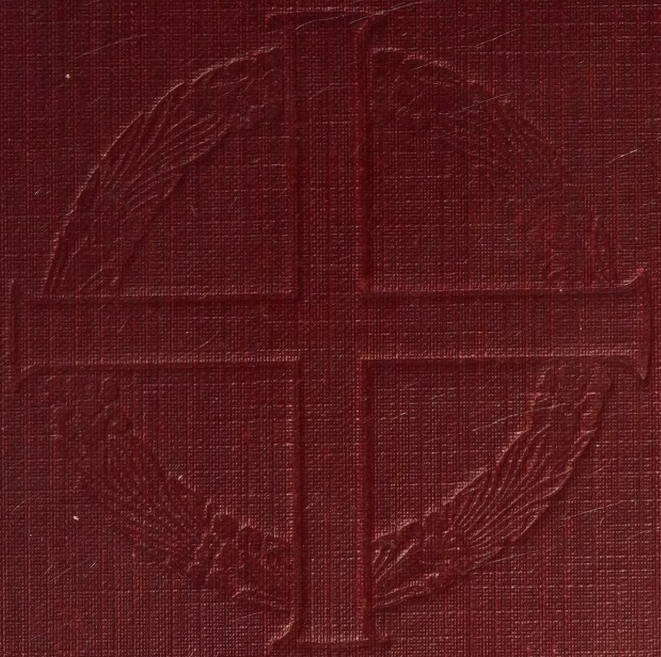
PUTTING ON IMMORTALITY



CLARENCE EDWARD MACARTNEY

Putting on Immortality

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Putting on Immortality

Reflections on the Life Beyond

By

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WITHDRAWN

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To
FATHER and MOTHER
Now Within The Veil

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Introduction

IT can hardly be questioned that the tide of interest in the life to come has rapidly ebbed in our generation. Save for a somewhat unhealthy revival of spiritualism, there has been little discussion or teaching about the great change which awaits us all. It used to be the fashion of the foes of the Church to rebuke her as being too otherworldly in her thought and teaching, and not enough interested in the life which now is. Certainly no one could lay such a charge against the Church of our day. The whole emphasis, in the pulpit, and out of it, has been put upon the Here, and the Hereafter has faded immeasurably.

This subsidence of interest in the life to come has undoubtedly had its influence in the present low spiritual condition of the Church and in the sag in public morality. There is a tonic in the wind which blows off the shores of the life to come, and both Church and State sorely need to feel its awakening and life-giving breath. In his "History of the People of Israel," Renan pays a noble tribute to the part which faith in the life to come plays in the affairs of the life which now is. He says, "Let us not deceive ourselves; man is

governed by nothing but his conception of the future. Any nation which en masse gives up all faith in what lies beyond the grave will become utterly degraded. An individual may do great things, and yet not believe in immortality; but those around him must believe it, for him and for themselves."

No one has traversed the whole territory of Christian truth till he has climbed those high ranges of revelation, whence he can command a view of the life everlasting. True, it is a far distant view, and much cloud and mist obscure the outlines of the eternal shores. Nevertheless, there are some things about the life to come which the Word of God makes clear to us. If we see as in a glass, darkly, that is no reason why we should refuse to look at all. A Scriptural interest and hope in life hereafter exerts a purifying influence upon our characters in the life of this world. The Apostle speaks of the "powers of the world to come." It will give us strength for the battle of to-day and hope for the unknown things of to-morrow if, through the Scriptures, we come in contact with the "powers of the world to come."

C. E. M.

Philadelphia.

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I

WHAT ALL MEN FEEL

"Vital spark of heavenly flame!
Quit, oh, quit this mortal frame!
Trembling, hoping, ling'ring, flying!
Oh, the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life!

"Hark! they whisper—angels say,
'Sister spirit, come away!'
What is this absorbs me quite;
Steals my senses, shuts my sight;
Drowns my spirits, draws my breath?
Tell me, my soul, can this be—death?

"The world recedes! It disappears!
Heaven opens to my eyes!—my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting?"

POPE'S *Translation of Latin Ode.*

I

WHAT ALL MEN FEEL

ON a bright July day twelve years ago, I was resting at a post-house on a journey across the mountains of Norway. The village was but a cluster of cottages, and most of the inhabitants were standing about the door of one of the cottages. Presently, men came out of the house carrying a rude coffin. It was laid on the flat bed of a low wagon, and the procession started for the place of burial. Down the steep hill rumbled the wagon, followed by the company of mourners and neighbours. At the foot of the hill they took a road to the left which led them through the fields which were sweet with the new-mown hay. After a moment's pause at the gate of the churchyard, they passed through and came to a stop before the door of the white Lutheran Church. The body was carried into the church, the men and women and children filing in after it. In the space of half an hour they came out again into the clear sunlight and gathered about the open grave.

For a little time there was quiet and silence, like that which brooded over the Sabbath fields

of hay and the deep fiord, across whose placid face lay the shadow of the mountains and silver cascades. Then the company broke up and went their several ways, each waiting his time, until for him, too, the little episode of life would be over, and he would take the same journey, down the hill, through the meadow, into the church, and then to the grave, while the bell in the tower tolled a sad, yet sweetly sounding, requiem.

As I saw them come slowly up the hill again, I thought of the question that was in my own mind, and in the minds of those honest, hard-working, yet life-loving peasants, a question to which their noble mountains and peaceful fields and deep mysterious fiords could give no answer, "If a man die, shall he live again?"

One question, more than all others,
From thoughtful minds implores reply,
It is, as breathed from star and pall,
What fate awaits us when we die?

It would betray a want of true humanity even to pretend to be indifferent to this question of life after death. In spite of all the rhetorical garlands which we strew over the grave, the human mind recognizes death as the great foe to life. Professor Seeley, in his *Ecce Homo,* tells the truth when he says, "Death remains the fatal bar to all complete satisfaction, the disturber of all great

plans, the Nemesis of all great happiness, the standing dire discouragement of human nature." The old question raised by Job, "If a man die, shall he live again?" loses nothing of its fascination for the human mind as the ages roll by. On the tomb of Thomas Huxley, the great agnostic, are these lines:

"And if there be no meeting past the grave,
If all is silence, darkness, yet 'tis rest.
Be not afraid ye waiting hearts that weep,
For God still giveth His beloved sleep;
And if an endless sleep He wills, so best."

But the heart of humanity has never acquiesced in that view of death. If there be no meeting past the grave, and if its sleep is an endless sleep, then a final and overwhelming calamity awaits us all. To speak of God giving His beloved sleep, and that sleep an endless sleep, is a contradiction in terms. Mankind has ever taken the view that if there be a God, and if God be good, then He will "show wonders to the dead." Yet this subject of life hereafter, majestic though it be, ever alluring us, is one that ever baffles us. When we stand by the still form of the beloved dead, or, on a spring day, pause by the grave of our parents, and long to break the silence of death and the grave and hold but a moment's converse with the dead, we realize how true it is that we see through

the glass darkly and know in part; and kneeling before the veil that screens the Beyond we weep in silence.

Yet our grief and our perplexity do not make us despair of the life hereafter. On the contrary, they do but serve to increase our interest in it and awaken in our minds and hearts those reasons and intimations of immortality which from the beginning of time and death have brought comfort to mankind. Man lives in a vast cemetery. His world is a world of dead empires, dead civilizations, dead cities, dead vegetation, dead animals, dead races, and dead contemporaries. Yet in spite of the fact that the world in which he lives seems to mock at his creed of life hereafter, man has steadfastly clung to such a belief and warms his heart with this hope. But with the odds, apparently, so overwhelmingly against him, man has cast about him for reasons and intimations with which to fortify himself in this citadel of his faith in life to come. These reasons and intimations are not the source of his hope and belief, but they are the grounds upon which man seeks to rest those hopes. Believing that he will live again after death, man seeks to justify that belief in the court of reason. Of some of these reasons let us now speak.

From the standpoint of reason one of the strong-

est proofs of the existence of God is the fact that man has in his mind the idea of God. How, if there is no God, could he have the idea of God? The same argument holds good when we come to the doctrine of immortality. In spite of the trophies of death all about him, and in spite of the certain death which awaits him, man undoubtedly has the conception of life after death. But if man is a creature destined to come to nothingness in the grave, how could he have this idea of life after death? The very fact, then, that man in all ages has had the instinct of life after death is in itself a thing of tremendous importance. Haeckel, the prophet of materialism, writes that no man who keeps a good dog can deny that the dog has just as good a claim for immortality as man himself. As one who has kept several good dogs, I deny that this is so. The death of a dog does not suggest the subject of immortality, but the death of a man does. The reason is that a dog in no way expresses any instinct for life after death, whereas man does express such instinct.

The plan of the Creator in His world is to supply a suitable organ wherever He implants the instinct. The bee has the instinct to secrete honey, and honey and wax are provided. The bird has the instinct to fly, and the wing with which to fly. The fish has the instinct to swim, and the fin with

which to swim. The ear is made for hearing and the eye for seeing. Are we to think that this great plan of God breaks down only when we come to the highest creature and the highest instinct of that creature, which is life after death? How deep and universal and ancient that instinct for immortality is, may be seen from all those processes in nature which have been appealed to by man as processes which are similar to a life coming out of death.

This is often spoken of as the argument from analogy. Man saw the beetle emerge from his filthy bed of corruption, and in his temples he hung up the golden scarabæus as the symbol of life to come. He saw the butterfly come out in radiant glory from her dark bed, and on his tomb he carved the butterfly as a symbol of the resurrection. When the ice and the snow began to melt, and the south winds began to blow softly, and Spring blew her clarion o'er the dreaming earth, man saw the dead branches bud and put forth new leaves, and in the great change of the springtime he saw the sure token of the revirescence of man after death. In a hundred different forms man has liked to repeat the myth of the phœnix, how that fabled bird after subsisting for five hundred years, loads his wings with spices, and flying to the temple is burned to ashes upon the altar, and out of the ashes

there emerges the new bird which salutes the priest and flies away. Therefore, in his temples, man set up the phœnix as the symbol of life everlasting. These analogies, of course, prove nothing; for the beetle, the butterfly, and the tree only SEEM to be dead; yet the appeal of man to these processes in nature show how deep is his instinct for immortality.

Man's instinct for immortality and his appreciation of his own moral dignity are closely related. It is because he takes such high views of himself that man cannot think of the grave as his final destiny. "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!" Able to take such a view of himself as is expressed in those words of Hamlet, or thinking of himself as the Psalmist did, "a little lower than the angels," how could man acquiesce in death as his end? In a noble passage Chateaubriand contrasts man with the beast of the field and pays tribute to man's instinct for the hereafter: "Why does not the ox as I do? It can lie down upon the grass, raise its head toward the heaven, and in its lowing call upon that unknown Being who fills the immensity of space. But, no; content with the turf on which it tramples, it interrogates not those

suns in the firmament above, which are the grand evidences of God. Animals are not troubled with those hopes which fill the heart of man; the spot on which they tread yields them all the happiness of which they are susceptible; a little grass satisfies the sheep; a little blood gluts the tiger. The only creature that looks beyond himself and is not all in all to himself, is man."

Thus it is that in any marshalling of the reasons which support man's faith in immortality the first place must always be given to man's universal instinct for immortality. The Preacher of Ecclesiastes is thought to have struck this note when he said of man, "He hath made everything beautiful in its time; also he hath set eternity in their heart." Man and the thought of immortality are inseparable.

> *"Here sits he, shaping wings to fly:*
> *His heart forebodes a mystery;*
> *He names the name Eternity."*

In the mind of man faith in God and faith in right are linked together. "Shall not the judge of all the earth do right?" is the granite platform upon which rests the structure of man's hope. Man is a moral being. This means that he distinguishes between right and wrong, and that his conscience within him is the oracle of God. In

the government of God, then, virtue must be rewarded and vice must be punished. A splendid example of how firmly this idea that God will punish evil and reward good is implanted in the breast of man, is afforded us in St. Luke's account of the shipwreck of St. Paul on the coast of Malta. When the viper came out of the faggots which Paul had gathered for the fire and fastened itself upon his arm, the barbarians said one to another, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." The barbarians made a deity of Justice and held firmly to the faith that no wrong-doer could escape punishment.

This world, however, affords no full vindication of justice and right. We know from our own conscience and from the occasional visible manifestations of the judgments of God and man that the world is governed in righteousness. But certainly time, this life, cannot be the only field for the working of the laws of righteousness and justice, for there is a great deal of evil that goes unchecked and unpunished. This was the great problem with which the Old Testament saint wrestled. He saw the wicked prosper and the righteous suffer oppression. It would not have vexed him so much had he possessed the knowledge of the future that came with Christ; but with his imperfect thought

of the future it did constitute a very great problem, provided he held to his faith in the power and the goodness of God. If we look at life without our Christian hope of life hereafter, the same problem will vex us to-day. If this world is the only theatre for the display of God's laws, then verily His ways are not equal. We have our laws and maintain the right, and endeavour to punish evil; but there is a vast amount of evil that goes unpunished. Some men are punished here for their sins, in a preparatory degree, at least. But there are many others whose "eyes stand out with fatness," and who experience neither the compunctions of conscience nor the judgments of men. There are so many crooked ways that ought to be made straight; so much pushing aside of the weak and trampling down of the meek; so frequent a miscarriage of justice among men, for

> *"In the corrupted currents of this world*
> *Offence's gilded hand may shove by justice,*
> *And oft 'tis seen the wicked prize itself*
> *Buys out the law."*

If death is the common end of all men, then such a terminus to life throws into confusion man's moral ideas, for it shocks him to believe that Elijah and Jezebel, John the Baptist and Herodias, Paul and Nero, share at death exactly the same fate,

and that fate annihilation. It is true that many of the prefigurations on the part of man of the rewards and punishments of the life to come, are gross and revolting in the extreme; yet they bear testimony to the grip that the sense of right and wrong has on man's mind, and to the conviction in man's mind that for the full display of righteousness and judgment there must be a life after death.

To the eye of man there is much that is partial and incomplete in life. There is nothing here to indicate that man's life on earth is one of God's finished chapters. The incompleteness of life strikes one when one thinks of the great number who never found their place or niche in this world.

When one reads the answer of the unemployed in the parable of the vineyard and the labourers, "No man hath hired us," one hears in it the sad refrain of the unappreciated, the disappointed, the broken, the unnoticed, all that vast throng whom life has never summoned into its vineyard. As the Master called these men at the eleventh hour to go into the vineyard, will not the hereafter provide a vineyard into which men shall be summoned, and where not only those who toiled faithfully and successfully in life shall perform higher labours, but also those who had to stand by and watch others work and succeed shall find employment suited to their talent and desires? There the hands

that might have "swayed the rod of empire" shall hold the rod of opportunity and high service; there the hands that might have "waked to ecstasy the living lyre" shall find lyres which they can strike and harmonies which they can awaken; if knowledge in this life never "unrolled her ample page" before their eyes, there they shall know the truth and increase in knowledge; and if life's poverty and "chill penury" repressed their noble rage and froze the genial current of the soul in this life, hereafter His servants shall serve Him, and there shall be no discrepancy between opportunity and capacity, the labourer and his vineyard.

If the thought of a life after death seems to be necessary when we think of the beaten and baffled, those who never found their place or had their chance, it is not less necessary when we go to the other extreme and think of those who have been most richly endowed with talents, to whom life has opened splendid fields of labour and who have made through a long life the most of their gifts and of the opportunity for the display of those gifts. Death never comes with a greater shock than when it comes to put an end to the life of a gifted personality who has laboured long and with distinction in this world. It shocks us to think that such powers are suddenly and forever quenched in the gloom and silence of the grave. Much as the man

has accomplished, it is but the faint token and prophecy of what he might have accomplished had his life gone on developing and increasing in wisdom and grace. In the words of Principal Caird, "Man's intellectual and moral endowments are on a scale immeasurably larger than the needs of this present life, or than is required for any attainment in knowledge or goodness, which even the noblest and best of men reach in their earthly existence; and therefore we can only account for the disproportion by the conception of a future life in which these endowments shall find adequate scope and employment."

Unless there is a future life, then man is the only creature with desires for the gratification of which he has neither power nor opportunity. On his seventieth birthday Victor Hugo wrote, "Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song,—I have tried all. But I feel that I have not said the thousandth part of what is in me." Life's incompleteness, then, is an intimation of life to come. In the striking sentence of Thomas Chalmers, "Man feels an interminable longing after

noble and higher things, which nought but immortality and the greatness of immortality can satiate."

The heart hath reasons of its own, said Pascal, of which the mind knows nothing. No survey of the intimations of immortality would be complete which did not pay tribute to this reason of the heart. Every heart which has loved and lost knows what this reason is. The Gospels tell us that after the disciples had inspected the empty sepulchre they went away again unto their own home, "But Mary stood without the sepulchre, weeping." And there, at the sepulchre, through all the ages since death first came into the world, Mary, symbol of grief, has stood weeping, and refusing to be comforted. So love weeps for friends separated from it by death and finds no real ray of comfort, save the hope of meeting again on some farther shore. It may be that it is better to have loved and lost than never to have loved at all. But that "better" is far from best. Recollection of the hours spent in sweet counsel with the dead, and the remembrance of his noble character, have their temporary consolation; but they cannot fill the aching void, indeed, they only serve to emphasize the change which has taken place, and send the mourning heart empty away. There is but one thought that comforts the heart,

and that is the thought of seeing again in the glorious morning of another life those faces which we have loved long since and lost a while. The lines of Scott's son-in-law, Lockhart, express the "earnest expectation of the creature" when he looks at life through the eyes of love:

"It is an old belief
That on some solemn shore,
Beyond the sphere of grief,
Dear friends shall meet once more.

"Beyond the sphere of time,
And sin, and fate's control,
Serene in changeless prime
Of body and of soul.

"That creed I fain would keep,
This hope I'll not forego;
Eternal be the sleep,
If not to waken so."

These, then, are four of the chief reasons and arguments with which man has sought to fortify himself in the citadel of his faith in life beyond the grave. They are sufficient to show that the belief in immortality is a reasonable one. There are the best of rational grounds for believing that man lives after death. But helpful as these intimations are, they are not evidences or proofs of immortality. They are only intimations and sug-

gestions. There is a vast difference between these questionings and suggestions of our own hearts and the majestic words of Jesus Christ. Yet these intimations of life after death show how natural and reasonable the doctrine is, and how when the revelation came through Jesus Christ, it was a revelation which was in harmony with the deep desires of the heart of man. Deep calleth unto deep.

When Columbus was sailing in his frail caravels toward the undiscovered continent of the west, he saw floating in the sea leaves and branches, which told him he must be drawing nigh to another world, and cheered by that conviction, he sailed ever on, until at length the sands of the Bahamas shone white in the moonlight. Wind and tide carry man across the ocean of existence. He cannot see the land whither he is going, nor can he speak any ships returning from that mysterious bourne. But in the affections and longings of his heart, in the deepest instincts of his being, in the shadow-like brevity and pitiful incompleteness of life he sees portents and intimations, floating messengers of the unseen, which help him to believe that beyond the waste of time's ocean there is the shore of another world,—

> *"—a land of pure delight*
> *Where saints immortal reign;*
> *Infinite day excludes the night,*
> *And pleasures banish pain."*

II

PAGAN IDEAS

"It must be so,—Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates Eternity to man.
Eternity! Thou pleasing, dreadful thought."

—ADDISON.

I gather up the scattered rays
Of wisdom in the early days,—
Faint gleams, and broken, like the light
Of meteors in a Northern night,
Betraying to the darkling earth
The unseen sun which gave them birth;
I listen to the sibyl's chant,
The voice of priest and hierophant;
I know what Indian Kreeshna saith,
And what of life and what of death
The demon taught to Socrates,
And what, beneath his garden-trees
Slow pacing, with a dream-like tread,
The solemn-thoughted Plato said;
Nor lack I tokens, great or small,
Of God's clear light in each and all,
While holding with more dear regard
Than scroll of heathen seer and bard
The starry pages, promise-lit,
With Christ's evangel overwrit,
Thy miracle of life and death,
O Holy One of Nazareth!

—WHITTIER, *Questions of Life.*

II

PAGAN IDEAS

THE belief in a future life, though quickened and confirmed by the Christian revelation, was not created by it. As compared with the great assurance of life hereafter which came with Jesus Christ, all the so-called arguments for immortality, such as those drawn from human instinct, from analogy, from the incompleteness of this life and from the vindication of justice, are but broken reeds when the bereaved soul drinks its cup of sorrow and yearns for a great promise upon which to lean. Nevertheless, the revelation through Christ came in the fulness of time. "When the fulness of time was come God sent forth His Son, born of a woman." This means that there was a long process of divine preparation before Christ came as the Resurrection and the Life. Let us now trace that preparation as we discover it in the religions and philosophies of the ancient peoples.

Claims have been made concerning certain tribes, such as the Bechuanas in Africa, that they had no conception of immortality. But closer acquaintanceship with primitive peoples would tend to sup-

port the natural and common sense conclusion that all men of all ages have had some idea of a life after death. What did man think when first he looked upon the face of death? In his drama of "Cain" Byron tries to describe the sensation and wonder of Cain as he stood over the body of the murdered Abel:

"Who makes me brotherless?
His eyes are open! then he is not dead!
Death is like sleep; and sleep shuts down our lids.
His lips, too, are apart; why, then he breathes!
And yet I feel it not. His heart!—his heart!
Let me see, doth it beat? methinks—No!—
This is a vision, else I am become
The native of another and a worse world.

"But he cannot be dead!—Is silence death?
No; he will wake: then let me watch by him.
Life cannot be so slight as to be quenched
Thus quickly!—He hath spoken to me since—
What shall I say to him? My brother!—No:
He will not answer to that name for brethren
Smite not each other. Yet—yet—speak to me!
Oh, for a word more of that gentle voice,
That I may bear to hear my own again!"

The strange thing about death is that in spite of the fact that it has been here as long as man, it comes with new wonder and shock to the men of each new generation. When death invades the cir-

cle of our friends or family, we are forced to look on it with the same awe and surprise and wonder which Byron so splendidly imagines in the mind of Cain.

One of the stories told of Buddha treats of this shock and amazement with which men first look on death. The only child of the young mother, Kisagotami, was dead. The mother clasped the child to her breast and went about from house to house, seeking medicine that would cure him. Finally, a Buddhist convert told her that the Buddha might tell her of a medicine that would restore the child. When she approached the sage he told her he could cure the child, but that she must bring to him mustard seed secured from some house where no parent or husband or son or slave had ever died. Eagerly and hopefully, she set out to get the mustard seed. But at each house, after she had been given the mustard seed, and had asked her question, if any had died there, the reply was always the same: "Lady! what is this that you say? The living are few, but the dead are many." At length she began to understand that all must die, and leaving her child in the wood, she returned to the sage, and bowing to the impermanence of all things, entered the life of contemplation.

The legend has a timeless significance, for after all, every bereaved mother must face death as that

Indian mother did. Death becomes a real fact to us only when it smites one of our own circle, or when it lays its grim siege to the citadel of our own life. There is no good reason to think that death did not awaken wonder and yearning about a future life just as much in the dawn of the race as it does to-day. The fact is that as far back as we can go we find death turning the thought of man to the hereafter. A thousand customs, rites, inscriptions, legends, poems and writings, bear testimony to this universal idea of some kind of a state of future existence. Immortality is not an acquired idea, the result of evolution or development, but an idea that has belonged to humanity from the very beginning.

Time would fail to tell of the various forms which man's idea of the future has taken. But through all these different conceptions, the transmigration from shape to shape and soul to soul; or the extinction of individuality in Nirvana; or the reabsorption of the individual soul in the Universal Soul; or the Homeric idea of the shades in the nether world floating down the gloomy river and toiling at their hopeless labours; or the American Indian's thought of the happy hunting grounds; or the lofty conceptions of Greek philosophy,—through them all there is heard speaking the conviction that death is not the end, and that some

kind of experience awaits man beyond the shadows of the grave. The interesting thing to note is that to-day, with faith in life hereafter established by the Christian revelation, there is but little theory and little speculation about the manner of life after death; whereas in the ancient world, with life and immortality not yet brought to light, men mapped out the beyond and described its occupations, its woes and its joys, with an amazing wealth of detail. The less men knew the more they told.

In selecting one from among the many ancient peoples for a recital of their customs and beliefs concerning the dead, it is natural that our choice should fall on the Egyptians. Egypt is one vast sarcophagus. Its mighty monuments, the greatest ever reared by the hand of man, are repositories for the dead, man's comment in eternal stone on death and the life hereafter. In his Ingersoll Lectures on Immortality at Harvard University, Dr. Osler ventured the opinion that in their outlook toward life after death men might be divided into three classes: those who dreaded it; those who looked forward to, and those who never thought much about it at all. In his opinion, the vast number of men belong to the third group. Very likely he was wrong. There are some things about which man cannot help thinking, and one of those things is the life hereafter.

But whatever may be the case with our civilization to-day, it is certain that in that great Egyptian civilization, long dead and buried, but which played so influential a part in the destinies of the human race, death, and life to come, took a preëminent place. It was the thought of that ancient people concerning death which reared their temples and built the pyramids and "enshrined whole generations of Egypt's embalmed population in richly adorned sepulchres of everlasting rock." Those colossal tombs which have withstood the ravages of thirty centuries of time, and whose gigantic shadows still fall across the vast and solitary plains, are magnificent and yet pathetic evidences of man's protest against death and his hunger after the endless life.

The recent unearthing of the tomb of one of the Pharaohs has brought this fact of Egypt's thought of death to the attention of the whole world to-day. What before was presented only to the occasional traveler, or to the scholar and historian, has now been presented to the consideration of men everywhere throughout the civilized world. Millions of men followed the excavators and scholars as they worked their way from one chamber to another toward the resting place of the dead monarch. Men looked with wonder on the beautiful paintings and sculptures created by hands

that have been in the dust for more than forty centuries, and beheld with curious awe the rich furnishings with which the chambers of the dead were appointed. Such prodigious labours, such lavishing of wealth and art, such magnificent embellishment and furniture, and all for the sake of an eviscerated human carcase, whose brain cavity had been stuffed with cotton and whose flesh and bones had been shrunken in ovens and painted with tar and swathed in uncounted bandages!

What was the idea that was back of that vast labour and expense? It is easier to ask the question than it is to answer it. The tombs of the Pharaohs yield up their secrets from age to age, but they throw little light upon the meaning and purpose of all that elaborated mechanism of sepulture and death. Some have thought that the body was thus carefully preserved from corruption because the Egyptians believed that the departed spirit would some day return to reanimate it. But there seems to be little ground for this supposition, for although the doctrine of metempsychosis and transmigration was widely held in the ancient world it does not appear in this form, that of the spirit returning to its former abode. Others have ventured that the idea back of this extraordinary process of preserving the body was to keep the soul and body joined together in their journey into

the unknown. But this, too, is unlikely, for even to the most undeveloped and untutored mind it is evident that at death the body and the spirit part company.

We are probably nearer to the truth, though we walk here in an unknown territory and see through the glass darkly, if at all, when we say with Alger in his monumental work on the *Doctrine of a Future Life*, that "The adornment of the tomb, so lavish and varied with the Egyptians, was a gratification of the spontaneous workings of fancy and affection, and needs no far-fetched explanation." The careful and tender way in which we array our dead for the grave, endeavouring to make them look as lifelike as possible, and finding no little consolation in that lifelike look, is after all but a different expression of that same desire to show affection to the dead, if possible to persuade ourselves that they are not really dead, which animated the Egyptian when he wrapped the body in a thousand bandages and deposited it in its magnificent resting place. The only difference is that we preserve the body for a shorter period of time, and build for it a less costly tomb. However the custom was worked out and elaborated, and enshrined in priestly rites, we may be sure that back of it all was the great surge of human affection and the deep yearning after life more abundant.

Careful as he was in the care and sepulture of the dead body, the Egyptian was not less careful and elaborate in his conception of what happened to the soul. For a description of the rites for the dead and the fate of the departed spirit these words of Alger will suffice: "What was the significance of the funeral ceremonies celebrated by the Egyptians over their dead? When the body had been embalmed, it was presented before a tribunal of forty-two judges sitting in state on the eastern borders of the lake of Acherusia. They made strict inquiry into the conduct and character of the deceased. Any one might make complaint against him, or testify in his behalf. If it was found that he had been wicked, had died in debt, or was otherwise unworthy, he was deprived of honourable burial and ignominiously thrown into a ditch. This was called Tartar, from the wailings the sentence produced among the relatives. But if he was found to have led an upright life, and to have been a good man, the honours of a regular interment were decreed him. The cemetery, a large plain environed with trees and lined with canals, lay on the western side of the lake, and was named Elisout, or rest. It was reached by a boat, a funeral barge in which no man could cross without an order from the judges and the payment of a small fee.

"In these and other particulars some of the scenes supposed to be awaiting the soul in the other world were dramatically shadowed forth. Each rite was a symbol of a reality existing in solemn correspondence in the invisible state. What the priests did over the body on earth the judicial deities did over the soul in Amenthe." Those who are familiar with Greek mythology will recognize in all this much that appears in the Greek thought of the soul after death. But long centuries before these ideas can be traced among the Greeks, we find them among the Egyptians, leaving little doubt that the Greeks borrowed them from the Egyptians. Where did the Egyptians get them?

In the next life the processes of judgment are continued and finished. In the terrible Hall of the Two Truths, or the Hall of Double Justice, the rewarding and the punishing, the soul is weighed in the balance and the decisive sentence is pronounced. If condemned, the soul is scourged back to earth again to live in the form of some vile beast or plunged into the fire of hell. If justified, the soul is permitted to join the company of the sun god in joyful pursuits in the Fields of the Sun on the banks of the heavenly Nile.

Such, then, were some of the popular ideas of the life hereafter forty centuries ago. No one can doubt that there was much here which was on the

side of virtue and sober living. Although our world is a different world, yet man's moral world, whether to-day or forty centuries ago, is much the same. Although it all belongs to that forever vanished civilization and religion, who can read of that ordeal of the departed soul, the searching inquisition into his past and character before the forty-two judges, and the resulting sentence of bliss or woe, without feeling anew the deep solemnity of life and destiny, without thinking of his own sins, and without hearing those words spoken by God to the soul, by so many signs and rites, and through so many religions, "Stand in awe and sin not"? Even Egypt's tombs reason with us of righteousness, temperance and judgment to come.

These ancient views of the future were characterized by the great idea of retribution. Indeed, one may say that man everywhere has held to three ideas, that there is a God, that there is a hereafter, and that in that hereafter there will be a judgment. "It is appointed unto all men once to die, but after this the judgment," is a New Testament saying, but it embodies an idea that is as old and universal as man. Though hand join in hand the wicked shall not go unpunished. To the ancient mind as well as to the modern mind, and sometimes with much more reality and intensity, the order of this world was conceived of as a moral order, and

righteousness and judgment as the habitation of God's throne.

One of the noblest expressions of this idea of retribution in the hereafter is that found in the last part of Plato's Republic, where Socrates, into whose mouth Plato puts his ideas on immortality, relates the dream of Erus. Erus, the son of Armenius, was desperately wounded in battle in Pamphylia. When men came to bury the decomposing bodies of the slain a few days after the battle, they found the body of Erus fresh and uncorrupted. His body was carried to his home and prepared for burial. On the twelfth day after the battle, as he lay on his funeral pyre, Erus revived and related what he had seen in the other world. After his soul had left the body he went with a great company to a mysterious place on the borders of heaven and earth. In the earth there were two great gaps and opposite to them similar gaps in heaven. A never ceasing stream of souls was passing up out of the earth toward heaven and down from heaven into the earth. At the two gaps the judges had set up their thrones, and there the stream of souls coming from the earth was divided into two companies, the just being commanded to take the road to the right leading up to heaven, and the unjust the road to the left, leading downward into the earth. The just bore

placards declaring their virtues, and the unjust placards telling of their sins and misdeeds. When the turn of Erus came to appear before the judges, they told him that he should be a witness of all that took place after the judgment and then tell to his fellow men on the earth all that he had seen.

In the Phædo of Plato, where Socrates again is the speaker, there is a remarkable passage which one may well characterize as the high water-mark of Greek thought and hope concerning immortality. After having given all his arguments and reasons for immortality, and as if realizing their inadequacy, Plato reaches out after some more sure word of a divine revelation, and makes Socrates say, "We must either learn the truth from others or find it out for ourselves. If both ways fail us, amidst all human reasons we must fix upon the strongest and most forcible, and trust to that as to a ship, while we pass through this stormy sea and endeavour to avoid its tempests, until we find out one more firm and sure, such as a promise or revelation, upon which we may happily accomplish the voyage of this life, as in a vessel that fears no danger."

In any sketch of the pre-Christian literature on immortality a high place must be given to the beautiful passage at the close of Cicero's Essay on Old Age, where he puts into the mouth of Cato

his highest hope and thought of the life to come. This passage is all the more interesting because the essay was written at a time when Cicero sought in philosophy and meditation relief from the political storms that were then sweeping over the Roman state, and escape from his own poignant grief over the death of his beloved daughter, Tullia. After giving many reasons why death is not to be dreaded by a good man, Cicero concludes with this justly celebrated apostrophe:

"From this life I depart as from a temporary lodging, not as from a home. For nature has assigned it to us as an inn to sojourn in, not a place of habitation. Oh, glorious day! when I shall depart to that divine company and assemblage of spirits, and quit this troubled and polluted scene! For I shall go to my friend Cato, than whom never was better man born, nor more distinguished for pious affection; whose body was burned by me, whereas, on the contrary, it was fitting that mine should be burned by him. But his soul, not deserting me, but oft looking back, no doubt departed to those regions whither I saw that I myself was destined to come: Which, though a distress to me, I seemed patiently to endure: not that I bore it with indifference, but I comforted myself with the recollection that the separation and distance between us would not continue long: For these reasons, O Scipio, old age is tolerable to me, and not only not irksome, but even delightful. And if I am wrong in this, that I believe the souls of men to be immortal, I willingly delude myself: nor do I desire that this mistake, in

which I take pleasure, should be wrested from me as long as I live: but if I, when dead, shall have no consciousness, as some narrow-minded philosophers imagine, I do not fear lest dead philosophers should ridicule this my delusion."

At this long range, it is exceedingly difficult for us to say just what influence the speculations and opinions of the sages and philosophers exerted upon conduct or to what degree they afforded comfort to the bereaved. The impression one receives is that there was a gulf fixed between these literary and philosophical discussions and the practical attitude taken by the authors of these beautiful sentiments when they came face to face with the last enemy. When Cicero penned those eloquent lines how much comfort was he finding for himself in his grief over Tullia? Did he really expect to meet her again? Or does he merely sketch a hypothetical existence and reunion after death, when all the time in his heart of hearts he believes that the grave is the end of all? The closing words of Cicero's great apostrophe have in them a sad intimation that the gifted orator had no real hope of life to come and felt that reason was against it. These great passages in pre-Christian literature do but serve to emphasize the fact that life and immortality were brought to light in the Gospel of Jesus Christ.

III

OLD TESTAMENT IDEAS

"Souls of the righteous in the hand of God,
Nor hurt nor torment cometh them a-nigh,
O holy hope of immortality!
To eyes of men unwise they seem to die.
They are at peace—O fairest liberty!
Souls of the righteous in the hand of God.
On earth as children chastened by Love's rod,
As gold in furnace tried,
So now on high they shine like stars,
A golden galaxy."

—Book of Wisdom.

III

OLD TESTAMENT IDEAS

THERE is no subject upon which it is more difficult for a Christian man to write than that of the doctrine of immortality as taught in the Old Testament. The reason for this is that it is almost impossible to recede from the New Testament position and divest ourselves of those ideas which are distinctively Christian. Try as we may, we can hardly keep from reading into the Old Testament passages meanings which are the gift of the New Testament revelation.

The Apostle said that Christ brought life and immortality to light in the Gospel. The Christian revelation strengthened and confirmed the idea of life hereafter, rather than created it, for the thought and the desire of life after death belong to man's nature. In this sense, then, Christ brought to light the great hope that had always burned within the breast of man. But the saying of St. Paul may also apply to the doctrine of immortality as taught in the Old Testament. The hope was there, but it burned faintly. Our task now is to try to discover to what extent the doc-

trine of immortality was held and taught in the old dispensation.

Before we try to show what is taught in the Old Testament, it will help if we mention some of the things which are NOT there. The Hebrews were an eastern people, yet in their sacred literature we do not find any trace of some of those ideas which were so popular with ancient and eastern peoples. There is no trace of the doctrine of pantheism in any of its forms. The idea of the soul of man being merged at death in the life of God was altogether foreign to Hebrew thought. Some have cited the saying in Ecclesiastes 12: 7, "And the spirit shall return to God who gave it" as reminiscent of the doctrine of pantheism. But there is slender ground for such interpretation. The fact is that the Hebrew idea of God was so exalted and majestic that the doctrine of man's soul merging with the soul of God at death would have been repugnant in the extreme. The Hebrew gave man a high place, "a little lower than the angels," but he shrinks from making the soul of man an emanation from, or an ultimate portion of, the soul of God. Nor do we find any trace of the idea of the preëxistence and the transmigration of souls. The idea of metempsychosis, or transmigration, has always exerted a certain fascination over the mind of man. It was elaborated to an extraordinary

degree as the seers of the ancient world sought to trace the destinies of men in the hereafter, and to account for the fate of men in this world. But this thought of the wandering of the soul and the various tabernacles which it inhabits in the cycles of its existence is not to be found in the Old Testament. Nor is there any studied doctrine of materialism, or extinction of being, that the grave is the end of man.

There are passages in the Old Testament which strike the notes of deepest despondency, and which, to one not familiar with the Old Testament as a whole, might seem to indicate a belief that man came to an end at death. One of the best known passages of this nature is the noble lament of the Thirty-ninth Psalm, read so frequently at funeral services. The Psalm comes to a close with this prayer:

"Hear my prayer, O Lord, and give ear unto my cry;
Hold not thy peace at my tears:
For I am a stranger with thee, and
A sojourner, as all my fathers were.
Oh, spare me, that I may recover strength,
Before I go hence, and be no more."

"And be no more!" Was that the Psalmist's thought of the future? Another passage of similar tone is that of Job 7: 21, 22:

"And why dost thou not pardon my transgression,
and take away mine iniquity?
For now shall I sleep in the dust;
And Thou shalt seek me in the morning, but I
shall not be."

Here Job pleads with God to show him His goodness and forgiveness in this life, for when he is dead, God will not be able to show him His loving kindness. Of the same temper is the celebrated passage in Job 14: 7–10:

" For there is hope of a tree,
If it be cut down, that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And put forth boughs like a plant.
But man dieth, and wasteth away;
Yea, man giveth up the ghost, and where is he?"

In Ecclesiastes 3: 19–22, the Preacher seems to feel that man at death has no advantage over the beast of the field:

" For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they have all one breath; so that man hath no preëminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man, that goeth upward, and the spirit of the beast that goeth downward to the earth?"

What shall we think of passages like these just cited? Certainly we are not to think of them as representative of the Old Testament teaching on the subject of the hereafter. They represent the pathos of human grief, the temporary eclipse of what faith the speaker had as to the future. They echo the music of the soul of man when submerged in the depths. Even among Christian believers the anguish of bereavement or personal vicissitude will wring cries of despair and unbelief from the soul. Yet we should not take such utterances as characteristic of the Christian thought as to the future; and no more should we think that the gloom and pessimism of the passages just quoted indicate the common view of the Old Testament believer.

There are two great doctrines taught in the Old Testament which are not to be reconciled with materialism, or extinction of being. First, there is the doctrine of God. The Hebrew exalted God to a throne of awful majesty, but also trusted in Him as a God who deals in fatherly love with men in this present world. He had an intense conviction that God was his refuge and his strength, his helper and guide. The Twenty-third Psalm, often quoted as a Psalm dealing with immortality, has this thought of God's providence for its theme.

We must be careful about reading our faith

back into the Old Testament, but we find it difficult to believe that men who lived so near to God and trusted Him so implicitly as Abraham and David and Isaiah, could think that their relationship with God came to an end at death. The other doctrine in the Old Testament which is hostile to the idea of death as the end is the doctrine of man. No book exposes so relentlessly the sin and degradation of human nature. Yet no book gives man so high a place as the Old Testament. The story of the creation of man in the image of God, with dominion over the creatures, with a living soul breathed into him by the Creator, puts man in a class by himself. He is "a little lower than the angels," and in behalf of man the great revelation of the law and the prophets is given and the great activities of Old Testament worship and redemption are initiated. The comparative silence of the Old Testament as to immortality must not blind our eyes to the magnificent conception of man bearing the image of God which we find there, and such a conception could hardly have been held if it was thought that man came to an end in the dust. In that event there would be nothing magnificent about man's nature, and he would indeed have no preëminence over the beast of the field.

However men may regard it to-day, the Old Testament believer did not think of death as a

natural fact in man's career. Death is introduced as an intruder, an interloper, an enemy, as the penalty upon sin. We speak to-day of death as the "debt we owe to nature." But in the Old Testament death is spoken of as the debt we owe to sin, to the transgression of the moral law. The wages of sin is death. We carry this over into the next world, and make it refer to death eternal, banishment from the presence of God. But death, even as physical fact in this life, is looked upon in the Old Testament as a monstrous disorder, due to man's transgression. But if death were the natural and proper ending of human existence, how then did the Hebrews come to regard it as unnatural, as a curse, as the crowning calamity of their existence? The fact that they did so regard death shows that they believed that man was destined to live forever.

The silence of Moses on the subject of immortality has often been remarked. He must have been versed in the lore of Egypt and familiar with the Egyptian view of life to come and the over-emphasis upon death and the after-death which characterized that people and their religion. Yet in the laws and customs which he gave to Israel Moses makes no reference to future reward or future punishment as motives of conduct. God's dealings and judgments seem to be confined to the

arena of this world. Because of this lack of reference to life to come men have spoken disparagingly of the Mosaic legislation and of the Hebrew religion. Even Kant thought the religion of Israel lacking in one of the essentials of a true religion, though he held that Moses and other Old Testament worthies themselves knew and believed the doctrines of immortality, but hid it from the people. Warburton, in his famous book, the *Divine Legation of Moses,* in treating of this problem turns the tables on the deists and declares that the absence of the doctrine of immortality from the books of Moses is a proof of their divine origin, for no man speaking merely out of human experience and wisdom, could have given laws to a people and made no reference to the future life.

The name given to the abode of the dead in the Old Testament is Sheol, the hollow place. Sheol is not the grave, for Jacob, who did not know where the body of Joseph was, says that he will go "down to Sheol to my son mourning"; and Abraham was "gathered to his fathers," although he was buried in Macpelah, and they in Mesopotamia. In the nether world wicked Saul and his sons will be with righteous Samuel. Moral distinctions seem to be lost sight of; the inhabitants of Sheol are dim and meagre shades, living a miserable existence, cut off from the joy of life, and

banished from the presence of God. One of the latest believers, and most disciplined saints of the Old Testament, Hezekiah, draws back with terror from the realm of the dead, declaring in his song of thanksgiving after his recovery from sickness:

"The grave cannot praise thee, death cannot celebrate thee:
They that go down into the pit cannot hope for thy truth.
The living, the living, he shall praise thee, as I do this day."

It has been well observed that it is not lack of religion in the Old Testament which accounts for the comparative silence on the life to come, but the great amount of religion. Even to-day, when we wish to quote some passage which will speak to our troubled hearts and assure them of God and His providential care over our lives, it is a verse from the Old Testament that we quote, and not a verse from the New Testament. Why is this? Because the Old Testament saint had so intense a conviction and sense of the presence and power of God in his life here on earth. However much it may seem to us that the Old Testament writers ignore the life to come, they certainly do not deny it, nor discount it, but rather keep silent about it because their deep sense of God's presence in this life overshadowed the life to come.

In his *History of the People of Israel* Renan has a chapter in which he deals with the doctrine of the future life in its relationship to the Jews. According to his idea the ancient son of Shem believed that virtue must meet with its reward, but that the only time and place for that reward is this world. As the history of the race unfolded, as in the history of any race or any individual, there were great obstacles in the way of this view that sin was perfectly punished and virtue perfectly rewarded in this world. In so many instances the evil prospered and the good were afflicted. Yet the theory was warmly adhered to in spite of the questions which the life of the nation and the life of the individual raised concerning it. At the end of his long series of adversities Job is rewarded by getting back his possession in twofold measure and by having the same number of sons and daughters which he had before his misfortunes overtook him.

According to this theory, it was not until a late day in the history of Israel, the captivity, and the persecutions of Antiochus, that the Hebrews began to look for rewards in the life to come. There was little hope for the crushed and scattered nation, so far as this world was concerned, but in another life the Kingdom of God would be realized. "The martyr was the creator of the belief in another life." Thus, side by side, there arose at a late

hour in Israel's history the two doctrines of the future which we find in the New Testament, the Kingdom of God and the resurrection of the body. This idea of the victory of righteousness and the sharing in that victory in life to come by all the righteous is familiar to all of us as Christians. Thus the Hebrews developed this idea as a result of the conflict between their belief in the holiness of God, that reward must be punished, and their observation and experience that life is brief and full of injustices, and that Israel was scattered and trampled under foot of the nations.

As we shall see, there is much in the Old Testament history which does not fit in with the development theory of the origin of the Hebrew hope of immortality. Yet we are indebted to Renan and this chapter for one of the finest appraisements of the value of the doctrine of immortality to men and nations. He says: "For let us not deceive ourselves: man is governed by nothing but his conception of the future. Any nation which en masse gives up all faith in what lies beyond the grave will become utterly degraded. An individual may do great things, and yet not believe in immortality; but those around him must believe in it, for him and for themselves."

The story of Abraham and the sacrifice of Isaac awakens great interest in connection with the Old

Testament outlook on the life to come. The promise of God had been fulfilled, and to Sarah and Abraham in their old age a son had been born. Through this son the great promises for the future of the race were to be fulfilled. It was not, therefore, only a son that God told Abraham to offer up as a sacrifice, but a son in whose life were bound up all the great blessings that God had promised would come to men through his descendants. Yet Abraham, whatever his inward Gethsemane of anguish, proceeded at once to carry out the awful mandate and offer up his son Isaac.

When on the third day they saw the mount in the distance, Abraham said to the servants, "Abide ye here with the ass and I and the young man will go yonder; and we will worship and come again to you." Was this just the polite language of dismissal, or did Abraham really believe that he and Isaac would return together to that spot? The inspired writer of the letter to the Hebrews in his eloquent and extended reference to Abraham as one of the heroes of faith says of him that "By faith Abraham, when he was tried, offered up Isaac; and, he that had received the promises offered up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God was able to raise up, even from the dead, from whence also he received him, in

a figure." The author of the Hebrews here says plainly that in his sore trial of offering up Isaac Abraham was sustained by faith in a resurrection. It may be asked whether it is meant that Abraham believed that God would at once restore Isaac back to this life, after he had been sacrificed? or does the faith of Abraham embrace also a general resurrection?

That the faith of Abraham embraced not only a special act of God with regard to the resurrection of Isaac, but also the general resurrection and future existence of God's people is clearly intimated by what the writer of Hebrews says in this same passage about the expectations of Abraham and his descendants: " By faith Abraham, when he was called, obeyed to go out into a place which he was to receive for an inheritance: and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath foundations, whose builder and maker is God. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised, wherefore also there sprang of one, and him as good as dead, as many as the stars in heaven for multitude, and as the sand which is by

the seashore innumerable. These all died in faith, not having received the promises, but having seen them and greeted them afar off, and having confessed that they were pilgrims and strangers on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, even a heavenly: wherefore God is not ashamed of them to be called their God, for he hath prepared for them a city."

Such a passage as this floods the Old Testament with the hope of life to come. In order to make it clear that the country they were desiring was not the country whence they had come, the writer says, that had that been their wish, they could have returned thither at any time. In this great reference, then, we have the soul's deep and wistful yearning for its true native land, not Ur of the Chaldees, but the kingdom of God. The only portion of the promised land that Abraham ever purchased or possessed in Canaan was the Cave of Macpelah, where he buried his dead. Perhaps it was not until in that plot of ground which he purchased from the children of Heth Abraham buried Sarah, the loved and beautiful companion of all his wanderings, and sharer with him in the

great promise, and necessary co-agent with him in the fulfilment of the promise, that Abraham realized that the promise involved more than lands and holding in Canaan, and that he was on a journey to a more distant land than Canaan, even to that city which hath foundations, whose builder and maker is God. The blessing is to be as eternal as God Himself. Such, certainly, is the impression one would receive from reading the New Testament reference to Abraham in the epistle to the Hebrews, which, if not written by Paul, was at least written by one who was an expert on Old Testament history and theology.

In the Psalms there are three great passages which ring with the immortal hope. All interpretations which make these passages refer only to man's life here violate the simple common-sense meaning. The first of these is the Sixteenth Psalm, vs. 10, 11:

"For thou wilt not leave my soul in hell;
Neither wilt thou suffer thine holy one to see corruption.
Thou wilt show me the path of life:
In thy presence is fulness of joy;
At thy right hand there are pleasures forever more."

St. Paul uses this Psalm as a prophecy of the resurrection of Jesus Christ, saying that the body

of David did see corruption. Thus he makes the Psalmist refer, not to himself, but to Christ. Nevertheless, although the prophets, as Peter tells us, frequently referred to Christ when they knew it not, we are justified in hearing in this noble Psalm the hope of the singer himself for life after death.

The second notable passage in the Psalms is found in Psalm Forty-nine, verses 14, 15. The Psalmist has been wrestling with that problem which so vexed the Old Testament mind, the prosperity of the wicked and the adversity of the righteous. He solves the problem by assuring himself that the wicked shall go down to Sheol and remain there:

> *"Like sheep they are laid in the grave;*
> *Death shall feed on them."*

But with the righteous it shall not be so:

> *"But God will redeem my soul from the power of the grave;*
> *For He shall receive me."*

A noble climax to the expressions of faith in immortality in the Psalms is found in the Seventy-third Psalm, verses 18–25. Again the Psalmist is grappling with the problem of the prosperity of the wicked in this world, and again his solution is their complete and final overthrow at death:

"Thou castedst them down into destruction.
How are they brought into desolation as in a moment!"

But the Psalmist hopes for a different end:

"Nevertheless, I am continually with thee:
Thou hast holden me by my right hand,
Thou shalt guide me with thy counsel,
And afterward receive me to glory."

No survey of the Old Testament teaching would do justice to the subject which did not cite the great declaration of Job, nineteenth chapter, verses 21–27. Still holding fast to his integrity and protesting against reproaches of his friends, Job pleads for a future vindication before God:

"Have pity upon me, have pity upon me, O ye my friends,
For the hand of God hath touched me.

* * * * * * *

Oh, that my words were now written!
Oh, that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock forever!
But as for me I know that my Redeemer liveth,
And at the last He will stand upon the earth:
And after my skin, even this body is destroyed,
Then without my flesh shall I see God;
Whom I, even I, shall see on my side,
And mine eyes shall behold, and not as a stranger."

Despite all skillful efforts to make this refer to God's vindication of him in this life only, Job's words echo and reëcho in sermon, hymn, prayer, and oratorio, for when the Christian faces the fact of death, and when his feet are going down into the river, there are no words which voice so triumphantly his sure hope of a resurrection from the grave and life forever with God.

If you have gone to the top of a mountain to watch the sunrise, you will remember how first the mass of blackness faded into gray; then, that dull and heavy gray was shot through and through with bars of gold, the heralds of the king of day himself. The passages quoted from Job and the Psalms are not the radiant hope and the full glory of the New Testament revelation; but they are foregleams of that bright day. Once worshipping in the old Scottish Church at Warwick, Bermuda, I heard Dr. Francis L. Patton, in a sermon on this subject, sum up the difference between the Old Testament and the New Testament faith in immortality. Placing his hand on the stone pillar of the pulpit, Dr. Patton quoted the verse of the Twenty-third Psalm, "Yea, though I walk through the valley of the shadow of death, yet will I fear no evil." "There," said Dr. Patton, "is the high-water mark of the Old Testament faith: Willing to go, but wanting to stay." Then, placing his

hand higher up on the pillar, he quoted the words of St. Paul in Philippians, "For I am in a strait betwixt two, having the desire to depart and to be with Christ, which is very far better; yet to abide in the flesh is needful for your sake." "There," said Dr. Patton, "is the high-water mark of the New Testament faith in the hereafter: Wanting to go, but willing to stay!"

IV

CAN WE TALK WITH THE DEAD?

"Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end;
Were this frail world our only rest,
Living or dying, none were blest.

"Beyond the flight of time,
Beyond the vale of death,
There surely is some blessed clime,
Where life is not a breath,
Nor life's affections transient fire,
Whose sparks fly upward and expire.

"There is a world above,
Where parting is unknown;
A whole eternity of love,
Form'd for the good alone;
And faith beholds the dying here
Translated to that happier sphere."

—JAMES MONTGOMERY *in "The Unseen Universe."*

IV

CAN WE TALK WITH THE DEAD?

TRAVELING once in Russia, my brother and I arrived late at night at the station in Petrograd. Unable to speak a word of the country's language, nor even to read the barbarous signs which we saw here and there, we had to depend altogether upon the good-will of those with whom we tried to communicate our ideas by falling back upon the universal language of signs. A rather villainous-looking drosky driver got us into his carriage, and we showed him a slip of paper with the name of the hotel written upon it. After a long and circuitous drive through the rambling town, with the light of the northern summer beginning to fade from the huge, tawny buildings, we at length drew up before a hotel. It was not the hotel we had named, but our driver mumbled something that seemed to imply that the other hotel was closed.

We therefore alighted, and after supper were conducted to two bedrooms, like everything else in Russia, enormous. The feeling of remoteness from our own land and language and people, in-

deed, from anything with which we had been familiar, the new manners and customs and tongue, and the strange silence of the vast hostelry where we were established, produced in me something akin to uneasiness, and a cloud of depression crept over me. Before I closed my eyes I struck the wall at my side several times with my hand. At once there came back answering knocks from my brother on the other side of the wall. I knew then that all was well with him and he knew that all was well with me.

Pilgrims together, my friend and I take the long and winding path through life. By and by, the shadows of the night come down and the pilgrims are separated, and one is left to be brave alone. Between us death uplifts its dark wall and heavy barricade. Then what? It is not strange that I should wonder how it fares with him, nor is it strange that I should wonder if he is "conscious or not of the past."

"Ah! Christ, that it were possible
For one short hour to see
The souls we love, that they might tell us
What and where they be."

If I knock on this grim wall of death, shall I get an answer from the chamber on the other side of the wall? The question, it goes without saying, is one of great interest. From many quarters

there comes the reply that we can so communicate with those who have lived and died, that many of those on this side of the wall are carrying on conversations with those on the other side of the wall. Sir Oliver Lodge and Sir Conan Doyle, one a great name in physical science and the other a notable name in popular literature, have not only told to a limited number of friends their experiences in this kind of communication with discarnate spirits, but they have entered upon a public proclamation of their belief, declaring that they feel they have a great and comforting revelation for distressed and sorrowing humanity.

When I speak of these witnesses, and bear in mind, too, that great numbers of less distinguished persons who, in their more limited circles, tell a similar story, I will try not to forget the fact that death breaks many a heart, darkens many a home, and banishes the sunlight from many a life. "Oh, death! it is a dreadful thing." In speaking, therefore, of any hope or experience, alleged or otherwise, which it is claimed brings comfort to sad and lonely hearts, I must speak with compassion, and not with scorn or denunciation. I have stood by too many open graves and tried to speak a word of comfort to too many wounded hearts, to refer to even a false hope or imaginary experience with anything but a desire to comfort the comfortless,

and guide them into the path of truth as it is in our Lord Jesus Christ.

We believe as Christians that the soul of man lives on after it has been separated from the body, but I have never felt it to be a necessary concomitant of such a faith to believe that spirits out of the body can have intercourse with incarnate spirits. The spiritualist, of course, will reply that it makes no difference what I, or any one else, believe, for he has had such communication. Personally, I have never had nor wished to have such communication. Until I do, my attitude must be one of doubt. When I hear the remarkable testimonies that are being given by those who have spoken with the dead, my conviction is that in many instances they are mistaken, and that they are mistaken through the operation of strange laws and forces of which we know little or nothing. I can no more prove to the spiritualist that he is mistaken than he can prove to me that he has seen and talked with a spirit. I believe that if we knew more than we do we should understand how good and wise men have been deluded into the belief that they were talking with men who had died.

If the whole Christian Church has consistently testified against spiritualism and all its practices, there certainly must be some basis in the Bible for this deep repugnance. The Roman Catholic

Church by its decrees forbids any Catholic to attempt to speak with the dead. The Protestant Church, not by particular articles of confession, but by the whole tone of its teaching, declares the thing to be sinful. Why? Primarily because the Bible forbids it. It is true that evil results can be noted in the life and faith of those who resort to this twilight practice, but even if there were no such ill results to be noted, the mere fact that the Bible repeatedly and consistently declares against the practice would lead any Church which pretended to take the Bible as a guide to lay an interdict upon spiritualism.

Let me quote some of the declarations of the Old Testament Law on this subject: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord your God" (Leviticus 19: 31). "And the soul that turneth after such as have familiar spirits, and after wizards to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. Sanctify yourselves, therefore, and be ye holy: for I am the Lord your God" (Leviticus 20: 6, 7).

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer,

or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord" (Deuteronomy 18: 10–12).

"Thou shalt not suffer a witch to live" (Exodus 22: 18).

The terminology changes, but the practice remains the same. It is evident that what is meant by a person with a "Familiar spirit" is just what is meant when we say "medium" to-day; that is, a person who either could, or claimed that he could, summon the spirit of a dead man and have intercourse with it. As we have seen from the passages just quoted, the pious Hebrew was forbidden to have anything to do with such a person or in any way to seek knowledge or comfort from the dead. It is a crime against the majesty of God —"For I am the Lord thy God." It defiles the man who engages in it. The sentence of death is declared against it. It is an abomination unto God, so much so that it is mentioned in connection with such sins as human sacrifices, incest and unnatural crimes of which it is a shame even to speak.

This much, then, is clear: spiritualism, in so far as it means consulting psychic persons, or media, trying in any way to establish communication with the dead, is forbidden by the Law of God as we have it in the Old Testament. There

can be no doubt as to that. Was this but a temporary injunction, good for the Jews to keep them from being corrupted by heathen practices? Or is it equally binding upon us to-day? Those who look upon the Old Testament as just an interesting collection of ancient Hebrew writings will, of course, pay no more attention to this inhibition against spiritualism than they would to the articles of any ancient code. But a Church and an individual who believes that the Word of God is contained in the Old Testament must give this utterance against spiritualism very careful consideration. He cannot remove these sayings from the Bible; he cannot tone them down. There they stand in all their naked wrath and severity. Even if a man does not feel in any way bound by the authority of the Bible, common sense would tell him that there must have been reasons why this law took its place among so many other laws of the Old Testament which all grant to be admirable. And if this dealing with the dead, or with those who claimed to have commerce with them, was injurious to the moral life of the individual and destructive of faith in God in Old Testament times, it certainly is not less so to-day. This is a commandment from God that relates to man's life wherever he lives and in whatever age. What was true of spiritualism then, is true of it to-day.

In the sunset of Saul's life we have a dramatic passage (1 Samuel 28), which tells of his resorting to a woman with a familiar spirit and seeking to speak with Samuel, who had been dead for four years. That gloomy monarch, leaning upon his spear, saw the vast host of the Philistines as they pitched against him in Shunem. Saul, whatever his faults, was no coward; he was a soldier to the very last. But now he had a premonition that all would not go well with him in the coming battle. Unable to get any answer from the prophets that accompanied his army, Saul, like so many others in the time of distress and uncertainty, yielded to the temptation of the occult world and sought to read his fate before it was administered unto him. He told his servants to seek out a woman with a familiar spirit. So fearlessly had Saul enforced the law against this twilight traffic that it was with difficulty that a medium was located in a lonely glen at En-dor. In disguise, and with two of his companions, Saul went to the woman's solitary abode. When he had quieted her fears that she was being trapped by royal agents, Saul asked her to call up Samuel. A noble tribute to Samuel, and touching, too, that Saul in his despair should have turned for counsel to that man of God whose words when he was alive he had scorned and disobeyed. The loud cry of fear that the woman

gave when the form of the aged Samuel appeared before her leads one to think that she was the most surprised person in the whole wretched proceedings. I gather that, like so many of her class, she was nothing but an impostor and was terrified when the apparition of Samuel rose before her. We cannot tell from the narrative whether Saul saw anything or not. But when he "perceived," either from the necromancer's account, or with his own eyes, that he was face to face with Samuel, he fell prostrate on the ground. Then follows the rebuke of Samuel and the prophecy of Saul's death. Samuel is annoyed and disquieted that he has been called back from the land of the dead; he tells Saul that it was wrong to seek advice or knowledge from the dead when he could get no answer from God. When he had pronounced the awful words, "To-morrow shalt thou and thy sons be with me," Saul fainted. The scene closes with a rather beautiful example of woman's pity and tenderness, for the witch forsook the spells and incantations of the nether world and nursed Saul back to life and prepared a meal for him.

However one interprets that strange scene, one cannot read into it any other meaning than that the practice of consulting the dead through media and psychic persons was, and is, abhorrent to the Living God. The whole thing is set forth in such

detail as indicates a purpose of counsel and admonition. The inspired chronicler took this to be the lesson, for in the account of Saul's death in the Book of Chronicles (1 Chron. 10: 13), it is distinctly stated that Saul perished " for asking counsel of one that had a familiar spirit, to enquire of it: and enquired not of the Lord: THEREFORE HE SLEW HIM." It is given as a warning for Israel, and ought to be a warning unto the end of time.

In St. Luke's Gospel we have the terrific parable of Dives and Lazarus. This was one of the few occasions on which Jesus drew back for a moment the veil that screens the state of man after death. I shall not repeat it now, except to say that in the case of each man there was a complete reversal of condition: the beggar was comforted and the rich man was tormented. Seeing Lazarus afar off, the rich man first requested that Abraham would send him to cool his tongue with cold water. Abraham replies that such a thing was neither proper nor was it possible: it was not proper because the rich man deserved to be tormented and the beggar deserved to be comforted; it was not possible, for a gulf was fixed between the two men and from neither side could an essay be made toward the other. Then Dives asks that if Lazarus cannot comfort him he be permitted to go and warn his five brothers, who were living just the same kind

of life that he had lived. This also is denied him, on the ground that, even if such a thing could be done, it would have no good result. Not even a messenger from the dead could convert the men who refused to listen to the law and the prophets. This has a direct bearing upon the whole subject of spiritualism, teaching, first, the futility of it, and, secondly, raising the question as to whether such a thing is possible. In the one instance of the Bible where a dead man seeks to get into communication with the living, the thing is forbidden by the authority of Christ Himself.

I have heard persons refer to the Transfiguration as sort of a New Testament warrant for spiritualism. That this should be so shows how far we can wander from the path of Christ and how one of the most uplifting and awe-inspiring incidents in His ministry can do very little for those who approach it in the wrong spirit. While He prayed upon the mountain top Jesus was transfigured before them, His countenance was altered, and, behold, there talked with Him two men, which were Moses and Elias, who appeared in glory and spake of His decease which He should accomplish at Jerusalem. This certainly teaches that once, at least, men who had died appeared unto a man on the earth. But remember that it was the Son of God to whom they appeared and with whom they talked,

that they appeared to Him only when He was transfigured; and if the disciples, too, saw them "in glory" it was only under the guidance of Christ and when His own glory was upon Him and around them. If Christ leads us into communication with the dead, we need not fear to follow. But what a fearful contrast between that Mount of Transfiguration with the glorified Son of God standing upon it and those weird knockings, those tilting tables, those jangling bones, those peepings and mutterings, those dim chambers which are the platform and the enginery of them that now would hold communion with the dead!

The Bible leaves us in no doubt as to whether there are evil spirits who seek to deceive man and harm his soul. The prophet Micaiah (1 Kings 22: 22), when asked by Ahab to prophesy concerning the proposed expedition against Ramoth Gilead, declared that a lying spirit had gone forth to put a lie in the mouth of the prophets of Ahab so as to lure him on to his ruin. Elsewhere in the Old Testament the disastrous agency of evil spirits working upon those who have provoked the Lord their God is acknowledged and described. St. Paul says in the New Testament (1 Timothy 4: 1): "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of

devils." The moment we step across the boundaries of our own world we are face to face with the intelligences, good and evil, of a world where we are at a disadvantage, where we cannot be sure, where we are easily deceived, and where it is quite possible that lying spirits should make us their sport.

That much of the spiritualistic phenomena is the work of malign spirits is the historic teaching of the Roman Catholic Church. In a letter to the *Times* for September 16th, 1917, Lord Alfred Douglas says: "As a Catholic I am forbidden to take part in a spiritual séance under pain of mortal sin, nor have I the least temptation to do so. But before I became a Catholic I occasionally dabbled in spiritualism, and my own experiences were quite enough to convince me that the phenomena are sometimes perfectly genuine, and perfectly unaccountable except on a supernatural basis. The Catholic Church does not deny the phenomena. But it utterly denies that the 'spirits' which give communications are the souls of departed mortals. The phenomena of spiritualism are, the Church teaches, produced by devils and evil spirits. Their object is to deceive and betray the human race."

The perusal of spiritualistic literature raises against it the great indictment of triviality, inanity,

banality. Moses and Elias on the Mount spake with Jesus concerning His decease; their great theme of conversation was the redemptive work of Christ, His once offering of Himself up as a sacrifice for the sins of the world. That was their grand topic. I listen to these communications from the dead, and I might expect that they would say something of the mystery and glory of life to come, of the spirits of the just made perfect, of the New Jerusalem, of the Christ Himself. But what is it that I hear instead? The minister who talks with his wife learns where he has mislaid some papers, or where a gold pencil is hidden, or what disposition to make of trinkets in his strong box at the bank. Why did this good man's wife not tell him something about the Communion of the Saints, about the joys of heaven, or the vision of Jesus Christ at the right hand of the Father? And as for the content of the communications which come through the ordinary spiritualistic media, what greater disrespect and contempt could be cast upon the whole idea of future existence! What nonsense is rapped out, what balderdash is tapped and chirped, what drivel and babble comes from them that now are in the unseen! And yet this is the rubbish to which Sir Conan Doyle refers in his introduction to *Hill's Spiritualism* as "a fresh departure in religious thought and ex-

perience such as we have not had for two thousand years"!

In England just now there is much ado over spiritualism. Great prominence, of course, is given to the names of men like Lodge and Doyle. But there are still a few Englishmen who have not been carried away by the stampede toward the land of ghosts. Rudyard Kipling is one of them. This is what he has said on the subject:

"The road to En-dor is easy to tread
For Mother or yearning Wife,
There, it is sure, we shall meet our Dead
As they were even in life.
Earth has not dreamed of the blessing in store
For desolate hearts on the road to En-dor.

"Whispers shall comfort us out of the dark—
Hands—ah, God!—that we knew!
Visions and voices—look and hark!
Shall prove that our tale is true,
And that those who have passed to the further shore
May be hailed—at a price—on the road to En-dor.

* * * * * * *

"Oh, the road to En-dor is the oldest road
And the craziest road of all!
Straight it runs to the Witch's abode,
As it did in the days of Saul,
And nothing has changed of the sorrow in store
For such as go down on the road to En-dor!"

In the book which Sir Conan Doyle commends to readers as the chief work on the subject, *Hill's Spiritualism,* there is an account of a spiritualistic church service at Bradford, England. For a Christian it makes sad reading. One man gets a warning to be careful when he works in a boiler shop on Good Friday. "Mrs. Varley" gets a message from her boy. Spirit after spirit, young, middle-aged and aged, makes its appearance, usually without any definite communications at all. Then the benediction is pronounced. And has Christian worship come to this? Where is that great Christian word, sin? And our warfare against it, in ourselves and in the world? The punishment upon it here and hereafter? And that great remedy for sin, the atonement of Jesus Christ, who loved me and gave Himself for me? It has vanished into thin air.

Like all the other cults which claim the Bible and Christianity for their distorted religions, spiritualism makes its appeal to Christians who have ceased to believe in their own religion. That there are such in great numbers is, and always will be, sad indeed. But these are they to whom this cult makes its appeal. A Christian who believes in his religion has no need of having his faith so buttressed or reinforced. He walks by faith and not by sight. His hope for life to come is based upon

faith in the Lord Jesus Christ, not upon any evidence that a medium can produce. He believes in God; he believes in Christ. Therefore, he believes in the Life Everlasting. That men should feel the need of seeing a form and hearing a voice before they can accept the great revelation of Christ as to Everlasting Life, is not an evidence of faith at all, but a denial of faith. Such persons walk by sight, not by faith. A woman said to me at the close of the sermon one Sabbath: "I *know* that the dead live!" A Christian BELIEVES that the dead live. You must take your choice. Which shall it be? By sight or by faith?

If this is the way in which we are to take comfort concerning our beloved dead, why did Jesus not tell us so? Why did He not put that into His incomparable Farewell Address, as we have it in the last portion of St. John's Gospel? Why did He not say, "Go to the medium. Ye believe in the sorcerer, believe also in life to come," instead of saying, "In my Father's house are many mansions. Ye believe in God, believe also in me. I go to prepare a place for you"? If these spiritualistic phenomena are to be our ground of hope, why did not St. Paul, seeking to comfort mourning Christians at Thessalonica, commend this practice to them? Why did he not conduct a séance and let them see for themselves that their dead were

safe in the spirit world? Why did he not tell them to put their hope in psychic investigation, instead of in the Resurrection of Jesus Christ? Why did he not tell them how to invoke the spirits, instead of saying to them those noble words, "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. Wherefore comfort one another with these words"?

V

THE RESURRECTION OF THE BODY

DOMINUS ILLUMINATIO MEA

In the hour of death, after this life's whim,
When the heart beats low, and the eyes grow dim,
And pain has exhausted every limb—
The lover of the Lord shall trust in Him.

When the will has forgotten the lifelong aim,
And the mind can only disgrace its fame,
And a man is uncertain of his own name—
The power of the Lord shall fill this frame.

When the last sigh is heaved and the last tear shed,
And the coffin is waiting beside the bed,
And the widow and child forsake the dead—
The angel of the Lord shall lift this head.

For even the purest delight may pall,
And power must fail and the pride must fall,
And the love of the dearest friends grow small—
But the glory of the Lord is all in all.

(*These lines were often on the lips of Woodrow Wilson. They were written by* RICHARD D. BLACKMORE, *author of "Lorna Doone."*)

V

THE RESURRECTION OF THE BODY

IN the old cemetery of Christ Church, at Fifth and Arch Streets, Philadelphia, the passer-by can see, through the iron railing, the grave of one of America's greatest men and one of the world's most versatile geniuses. If you have made a pilgrimage to that quiet acre of the dead, walled off from the city's roar and traffic, as if to comment upon the vanity of it all, you will have observed that the flat stone over Franklin's grave bears no trace of the epitaph which he composed. It is as follows:

> *"Like the cover of an old book,*
> *Its contents torn out,*
> *And stripped of its lettering and gilding,*
> *Lies here food for worms,*
> *But the work shall not be lost,*
> *For it will (as he believes) appear once more*
> *In a new and more elegant edition,*
> *Revised and corrected by the Author."*

Such was Franklin's statement of the Christian doctrine of the resurrection of the body. This doctrine has been a part of Christian faith since the very beginning. Its most familiar statement

is that of the Apostles' Creed, "I believe in the resurrection of the body, and the life everlasting." I heard a member of the Presbyterian Church say that when he repeated the Creed he always left out the clause, "I believe in the resurrection of the body." One would gather the impression that there are not a few who do likewise. They may utter it in mechanical repetition, but it means nothing at all to them. Besides these who reject the doctrine altogether, there are, undoubtedly, a great host who are troubled by it. It is to them the greatest stumbling-block in the whole list of the Christian doctrines. But rejected or accepted, understood or misunderstood, disliked or rejoiced in, the doctrine of the resurrection of the body is an integral part of Christian truth. Christ taught it, the apostles taught it, and the Christian Church of every age has ever confessed together, "I believe in the resurrection of the body and the life everlasting." Few would be troubled if the Creed said only, "I believe in the life everlasting." But in the Christian faith, these two, the resurrection of the body and the life everlasting, are indissolubly linked together.

When St. Paul was preaching to the philosophers on Mars Hill, they heard him with all respect until he began to talk of the resurrection of the dead. That was too much for them. "Some mocked."

Echoes of that mockery are still heard in the world, and even within the Christian Church. In a recent issue of a well-known religious weekly there appeared an article on quaint epitaphs in the cemeteries. After quoting one of these epitaphs which referred to the resurrection, the editor added in a parenthetical clause these words: "Evidently our fathers almost without exception believed in a common resurrection day when together the dead would rise and appear before God." That explanatory clause in the Christian weekly is very significant, showing how far popular Christian thought has receded from the great affirmation of Christ and His apostles.

To trace the evidences of the existence and the development of the belief in the resurrection of the body in the Old Testament is a difficult task. Some little comment upon it was made in the chapter on the Old Testament teaching on immortality. For our present purpose the main thing to remember is that when we come to the New Testament the doctrine of the resurrection of the body is generally accepted, and is taken for granted in the teaching of Jesus and His apostles. How true this is we may learn from the account in Acts 24 of Paul's answer before Felix to the accusation of sedition brought by Tertullus, the attorney for the high priests at Jerusalem. Here Paul tells Felix

that he believes the law and the prophets, and that he has hope toward God that there will be a resurrection of the dead, both of the just and the unjust, "which they themselves," he adds, referring to his Jewish accusers, "also allow." Again, when Paul made his plea before Festus and Agrippa, he declares that he is accused by the Jews because he entertains the hope of the promise of the resurrection made to the fathers: "For which hope's sake, King Agrippa, I am accused by the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26: 7, 8). Paul was a very skillful pleader, and he attempts to free himself from the charge of heresy and sedition by claiming that he was teaching only what the religion of the Jews had long taught. In general terms this was true; but, of course, the Pharisees and their colleagues were not persecuting Paul because he taught the doctrine of the resurrection of the body, but because he taught the resurrection of Jesus, and grounded the great hope of the resurrection of the dead upon the resurrection of Jesus. This we must grant, even to the Pharisees. But Paul's remarks at both hearings are quite sufficient for our present purpose, namely, to show how by the time Christianity was established the doctrine of the resurrection was generally accepted and assumed in all discussions as to the future.

In the story of the raising of Lazarus we have another conclusive proof of the generality of the belief in the resurrection of the body. When our Lord said to the distressed Martha, "Thy brother shall rise again," Martha at once answered, "I know that he shall rise again in the resurrection at the last day." To this common belief in the resurrection of the body there was one notable exception, the Sadducees, "which say there is no resurrection." The very fact that the men who held such a belief formed a special class by themselves shows how generally the belief in the resurrection prevailed.

The teaching of Christ as recorded in the Gospels assumes, rather than argues for, the resurrection of the body. But there are occasions when, either upon His own initiative, or through questions propounded to Him, Christ flashed the ray of divine light and truth upon this shadow land of the future. When He raised the daughter of the ruler of the synagogue, He said to the flute players and the noise makers, "Give place, for the damsel is not dead, but sleepeth." But this is a miracle of raising the dead. The damsel certainly was dead. Yet Christ said she was only sleeping. He did not mean taking her rest in sleep, but something different. The implication would seem to be that Christ is introducing them to a new thought of

death. Who knows but that this may have been the motive back of the three miracles of raising the dead? In like terms Jesus said when He heard of the sickness of Lazarus, "Our friend Lazarus sleepeth, but I go that I may awaken him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit, Jesus had spoken of his death; but they thought that he had spoken of taking rest in sleep." St. Paul uses this same term, asleep, "We shall not all sleep, but we shall all be changed." Hence the beautiful usage of Christian faith, when we speak of our dead as those who have "fallen asleep," or who "sleep in Jesus." If Jesus was thinking only of the future and continued existence of the spirit, the term would have little meaning; but it has the deepest suggestion when we think of Christ as looking down upon the dead body of the damsel and the buried body of Lazarus and saying, "This looks to you like the end; but it is not the end; he is only sleeping; and the spirit shall once more animate this now lifeless body." This, of course, implies a resurrection, of which the restoration of the dead to this life by Christ in the three miracles was a picture.

It was in answer to the foolish question of the Sadducees that Jesus made His only comment upon the nature of the resurrection body. The Sad-

ducees asked Him about a woman who had survived seven husbands, in that respect almost equalling some of the celebrities of our own day in the field of divorce. Finally, the woman followed her seven husbands into the unseen. "In the resurrection, therefore, whose wife shall she be of the seven, for they all had her to wife?" This stale jest of the Sadducees was repeated in substance by that high priest of materialism, Haeckel, in his *Riddle of the Universe,* where he wants to know whether Catharine of Aragon, Catharine Howard, Jane Seymour, Anne Boleyn, or Anne of Cleves would be the wife of Henry VIII. in heaven.

However flippantly the Sadducees may have asked the question, Jesus gave it a great answer. In this answer there are two things: first, the affirmation of the doctrine of the resurrection of the body. It was this doctrine that the Sadducees denied and ridiculed. He said to them, "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the living, but of the dead." Here our Lord plainly declares that in denying the resurrection of the body the Sadducees are mistaken, for God maintains His relationship with the dead patriarchs and they shall live again. The Sadducees denied

not only the resurrection, but the life to come in any form. Second, Jesus has a word to say about the nature of the resurrection body and the resurrection life, reminding the Sadducees that their question about the much married woman was, after all, an irrelevant one, and that marriage, as a physical relationship, would not exist in heaven, but they shall be as the angels in heaven.

But some one may ask, What, beside such a comment as this on the nature of the resurrection body and the resurrection life, has Jesus contributed to the doctrine? Before He came, men believed in the immortality of the soul and believed in the resurrection of the body. What then has Christ added? What warrant is there for the high claim of St. Paul that Christ brought immortality to light in the Gospel? The answer is that Jesus not only taught the doctrine of the resurrection, but made Himself its causative agent and in His own resurrection illustrated the nature of the resurrection body.

Let us look first at the way in which Jesus made Himself the ground and the cause of the resurrection. Jesus definitely makes belief in Him the condition and the power of the resurrection. "For this is the will of my Father, that every one that beholdeth the Son and believeth on him should have eternal life; and I will raise him up at the

last day" (John 6: 40). He said the same thing to Martha. He had assured her that her brother would rise again. Martha replied, "I know that he will rise again in the resurrection at the last day." Then it was Jesus uttered His great saying, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" Martha already believed in the resurrection of the body, but now she can relate that belief to Jesus. It is He who raises the dead who believe in Him.

The full meaning of the connection between faith in Christ and the resurrection of believers could not be made clear to Martha, or to any one else, until Christ Himself had risen from the dead. Then with what a thrill Martha must have remembered that saying of Jesus, "I am the resurrection and the life"! We know that during the forty days between His resurrection and His ascension our Lord frequently appeared to His disciples and spoke with them about the "things concerning the kingdom of God." The definiteness of the message which the apostles preached after the ascension is no doubt related to the careful instruction of those forty days. We have a few echoes of that teaching recorded in St. Luke's account of the resurrection appearance of Jesus to the two on

the way to Emmaus, and again to the disciples at Jerusalem. The thing emphasized is His atonement and resurrection, and the Gospel founded upon these facts. Whether He added a word about His resurrection body and how in the resurrection they would be like Him, we do not know. What we do know is that He left them in great peace and satisfaction of mind.

If the resurrection of Christ is the ground and pledge of our own resurrection, it is also our only clue, so far as manifestation or illustration is concerned, of the nature of the resurrection body. It is very important to remember that in the resurrection of Jesus we are contemplating the resurrection of one who assumed, and has never relinquished, our humanity. It was not God who was raised from the dead, but the God-Man. Christ's identity with man in the days of His humiliation is paralleled by a like identity in the resurrection. His resurrection body, therefore, is the norm of our own resurrection.

This similarity is definitely affirmed by both St. John and St. Paul. St. John is willing to leave the whole future to God's boundless love, and disclaims any knowledge as to the nature of the life in heaven: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. . . . Beloved, now are we the

sons of God and it doth not yet appear what we shall be." Then he qualifies this confession of ignorance by his great statement concerning the general principle of that life to come: "But we know that when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3: 1, 2).

St. Paul states the same idea, but in a beautiful and suggestive metaphor, when he says: "But now is Christ risen from the dead and become the first-fruits of them that slept" (1 Cor. 15: 20). The first blade that appears above the earth is the prophecy and the norm of the whole crop which is to follow. Or, if we apply his figure to the harvest, the first garnered sheaves are a model of all that follows. Out of death comes the harvest of eternal life, of bodies over which death shall have no dominion. The first to appear was Christ, and His appearing not only convinces us that others shall follow, but that they shall be like Him. St. Paul's marvellous combination of logic and imagination never shows to better advantage than in this winged metaphor.

But one might ask, How can Paul call Christ the "firstfruits of them that slept," when we are told in the Scriptures of the calling back from the dead of several persons in the Old Testament, and at least three during the life of Jesus? The an-

swer is that those so-called "resurrections" were not resurrections at all in the sense that Jesus rose from the dead, or in the sense that His believers shall rise from the dead, for the dead who were raised by the prophets, and the three who were called back to life by Christ were merely recalled to this present life; they were not introduced to the life of the resurrection, and in no proper sense were "children of the resurrection."

But if the resurrection body of Jesus is the norm of our own resurrection, what do we learn from the risen Jesus? Not much by way of actual knowledge, but a great deal by way of suggestion and intimation. In their earthly minds and bodies the disciples could not comprehend the power and glory of the resurrection body of Jesus. When He did appear unto them it was in the form that they had known Him and seen Him, and He even condescended to eat with them, and on one occasion displayed His wounds to Thomas, and on another, asked the disciples who thought that He was a ghost, to touch Him and feel Him. Yet we feel, as we read these narratives, that these manifestations, although they prove the reality of the resurrection, and the connection between the body that was laid in the tomb and the body that came out of the tomb, do not reveal in any degree the splendour of the body of the resurrection. Although a

body that could be touched, and which could condescend to partake of bread and fish, it was also a body that could change its form of manifestation, and that could pass through closed doors, and could quickly transport itself from one place to a place far distant. The same, and yet not the same. However, we must not emphasize too much the fact that the resurrection body of Christ could appear and reappear, for before His death, when occasion demanded, He could become invisible, as at Nazareth, when the mob were about to cast Him down headlong from the brow of the hill, He passed through the midst of them and went His way. Again, when He walked on the sea, His body must have assumed its more than corporeal qualities. Always the body of Christ had the possibilities of omnipotence and infinity. His glory on the mount of transfiguration may also be regarded as in a sense a prophecy, or foregleam, of His glory in the resurrection.

However little of the splendours of the resurrection body, and the powers of the world to come, Christ exhibited to His friends in the resurrection, He left behind Him, in the minds of the disciples, and in our minds to-day as we read these noble narratives of His appearances, an impression of majesty and awe. He is moving along the margin between the earthly and the heavenly life, between

the life which now is and the life which is to come, and not always can we follow Him or clearly discern Him. But always He moves with the majestic tread of Him who has the keys of death and hell, and is alive forevermore. And we shall be like Him! In some way, to some degree, we shall share in the power and splendour of that resurrection body of Christ, for He shall "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

VI

THE RESURRECTION OF THE UNJUST

Lo, He comes with clouds descending,
Once for favoured sinners slain!
Thousand, thousand saints attending
Swell the triumph of His train:
Hallelujah!
God appears, on earth to reign.

Every eye shall now behold Him,
Robed in dreadful majesty;
Those who set at nought and sold Him,
Pierced and nailed Him to the tree,
Deeply wailing,
Shall the true Messiah see.

Every island, sea, and mountain,
Heaven and earth shall flee away;
All who hate Him, must, confounded,
Hear the trump proclaim the day;
Come to judgment!
Come to judgment, come away!

—CHARLES WESLEY *and* JOHN CENNICK.

VI

THE RESURRECTION OF THE UNJUST

IN our discussion thus far we have seen how the resurrection of the body is a true doctrine of the Christian faith. It is not to be reduced to a mere name for the belief in the continued existence of the spirit after death, nor is it to be confused with the state of existence into which the spirit passes at death. Decisively, the doctrine of the resurrection of the body has to do with the body. Otherwise there would be no sense in speaking of a resurrection, for that only can be raised which has been buried in the grave. Moving out into this territory beyond the confines of this present life, we are at once in a land of fog and mist and uncertainty, not indeed to those who have actually gone thither, but to us who by thought and faith try to follow them and envisage their life.

But these difficulties which press upon us from every quarter, when we come to speak of the resurrection, must not tempt us to throw over in despair the whole doctrine, for, as we have seen, it was taught by Jesus, demonstrated by Him, and is an integral portion of Christian doctrine. Dr. J. A.

Selbie puts the case well when he writes: "The extenuation of the Christian doctrine of the resurrection of the dead into a natural or conferred immortality of the soul to avoid perplexities arising from the limitation of our knowledge evacuates the force of St. Paul's teaching as to the ideal sanctity of the human body (1 Cor. 6: 14) and sacrifices the moral value of a sense of its high destiny. Again, it breaks up the Pauline conception of man as body, soul and spirit, all capable of being preserved entire without blame (1 Thess. 5: 23). Even if we hesitate to accept St. Paul's psychology we must confess that the only self which we know is a self constituted of body as well as of soul. St. Paul's expression of Christian hope is not deliverance from the body, but redemption of the body. The redemption of the body is the last stage in the great process of adoption by which we are made sons of God."

This much, then, is certain: the resurrection of the body is taught and there is also something told us about the nature of the resurrection body. But what of the impenitent and the wicked, the non-Christian dead? The New Testament teaching seems to relate only to the resurrection of the Christian dead. It must be perfectly clear to the reader that in the great passage in First Corinthians St. Paul has in mind the resurrection body of

the believer. Obviously it would be out of place to speak of the wicked as bearing the image of the heavenly, or being raised in glory and in power. The same holds true of the passage in Second Corinthians 5, where Paul speaks of his house from heaven. Whether he refers there to the resurrection body or to the bliss of the departed saint, nothing that he says can apply to the wicked and the impenitent.

The fact is that this whole subject of the fate of the unbeliever is left in the shadow. Some of the greatest utterances in the New Testament relate to the resurrection of the believing dead, but almost nothing is said or taught about the unbelieving dead. Yet logically, we must ask ourselves about them. Are they to be raised up? And if so, with what body do *they* come?

In considering these questions, the first conclusion at which we arrive is that the Bible certainly teaches the resurrection of the wicked as well as the resurrection of the believer. The following passages show this: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever" (Dan. 12: 2, 3). And they "shall come

forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (John 5: 29). "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24: 15).

But if there be a resurrection of the wicked, it must be for a different purpose and with a different body than the resurrection of the believers. There is some hint at that difference in Christ's lesson for guests and entertainment as recorded in Luke 14: 12–14: "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." The inference would be that the resurrection of the just is something different from the resurrection of the unjust.

Again, in Luke 20: 35, 36, where Christ makes His extended comment on the foolish query of the Sadducees about the seven times married woman, the resurrection is associated with a certain kind of life and character. "They which shall be ac-

counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." When Christ speaks about those who have been raised up as the sons of God, and as the children of the resurrection, it is plain that He is not speaking of the wicked and the unbeliever. This distinction in the two resurrections is confirmed by the saying of Jesus in John 5: 29, already quoted: And they "shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." This distinction is further confirmed by St. Paul's reference in First Thessalonians 4: 14, 16, to the "dead in Christ": "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

In the Epistle to the Philippians (3: 10, 11), Paul expresses the earnest hope that he may share in the resurrection: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his

death. If by any means I might attain unto the resurrection of the dead." If Paul so yearned for the resurrection of the dead, it must have been something more than a resurrection in which all men shared alike. The resurrection in which the Christian dead share is declared to be an inheritance through faith in Christ: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. . . . No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day. . . . Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day" (John 6: 39–54). Here, four times in succession, Christ says that the resurrection will be His gift to those who followed Him and believed in Him in this world. Yet the wicked dead, too, are to be raised; all that are in the graves shall hear His voice and come forth.

The fact that to the Christian the resurrection is God's great seal and benediction is affirmed by St. Paul also in Romans 8: 10–21: "If Christ be in you, the body is dead because of sin; but the

Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. . . . For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

We have seen, then, that the great body of the New Testament teaching as to the resurrection of the body assumes for the subject of its application the Christian dead, and that such a resurrection is God's great gift to those who live and believe in Jesus Christ. Some go much further than this and teach what is called conditional immortality, that is, that life to come is a gift bestowed only upon those who believe in Christ. This would get rid of the difficulty of the resurrection of the wicked, but it would also get rid of inescapable declarations and inferences of the New Testament which declare that the wicked too are to be raised; for we must all stand before the judgment seat of Christ. In addition to the passages I have cited above as teaching that the wicked too will be raised up, there is the great judgment passage of Christ in Matthew 25. The judgments that He there pro-

nounces upon the wicked certainly imply their resurrection from the dead.

Since there is to be a resurrection of the just and a resurrection of the unjust, some infer that the two resurrections will be separated in time,—first, a resurrection of the believers at the coming of the Lord, and after that, the resurrection of the wicked, or the general resurrection. Some find a hint of this separation in First Corinthians 15: 23–26: "They that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." The two events separated here seem to be the resurrection of them that are Christ's at His coming and the final victory over evil. Between the two events Christ reigns.

The passage in First Thessalonians 4: 16, "and the dead in Christ shall rise *first,*" does not necessarily refer to a subsequent resurrection, as if it meant to say first the Christian dead, and then, long afterward, the unbelieving dead will be raised, for "first" is put in correlation with the "then" which follows: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so

shall we ever be with the Lord." The meaning of "first" and "then" as so used in the passage would be this: First, the Christian dead are raised, and then, following their resurrection, the believers who are still alive at Christ's second coming will be caught up. The passage does not necessarily teach a separation in the time of the two resurrections, neither is there anything in it which forbids such a separation.

Those who are sure that the two events, the two resurrections, are separated by a lapse of time, make their appeal to the celebrated passage in the Apocalypse, Revelation 20: 4, 5: "And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Almost any interpretation of this passage comes up against great difficulties. Taken literally, it does not say that all believers are raised at this first resurrection, but the martyrs, the souls of them that were beheaded for the witness of Jesus. But

it certainly does emphasize the element of judgment in the resurrection of the wicked.

Views on these difficult matters, fortunately, are not necessary to salvation and hope; and whatever opinion is held, let him who holds it remember that here we see through the glass darkly. "Lo, these are but the outskirts of his ways: And how small a whisper do we hear of him!" But we are taught enough. If the resurrection of the wicked is but rarely mentioned, let that very silence concerning it warn us from sharing in such a resurrection, the resurrection of condemnation, to everlasting shame and contempt. Let us rather, as Paul said he did, count all things to be loss, "that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I may attain unto the resurrection of the dead."

VII

BETWEEN DEATH AND THE RESURRECTION

"A shadow flits before me,
Not thou, but like to thee.
Ah, Christ, that it were possible
For one short hour to see
The souls we loved, that they might tell us
What and where they be!"

—TENNYSON, *in "Maud."*

"Spirits departed ye are still,
And thoughts of you our lonely hours will fill,
As gales wake from the harp a language not their own;
Or airs autumnal raise a momentary moan,
Till all the soul to thoughts of you is sighing,
And every chord that slept in sadness stern replying,
Where are ye now in regions blest,
On shores of land unknown, in silence and at rest?"

—ANON.

VII

BETWEEN DEATH AND THE RESURRECTION

ACCORDING to the teaching of the New Testament, the Christian believer enters into the full glory of eternal life at the resurrection. But ages have elapsed since Christian believers like Paul and Peter and John died, and many more ages may pass away before Christ will come to judge the quick and the dead. What is the condition of these believing dead? Are they in a state of partial glory? Are they in a state of unconscious existence, out of which they will be raised at the last day? Or are they in a state of discipline and purification? Let us consider now the various answers which have been given to these questions.

The Scriptures sometimes speak of death as a sleep. It is said of the patriarchs and the ancient kings that they slept with their fathers. Paul says of David that after he had served his own generation by the will of God, he fell on sleep. The Psalmist prayed, "Lighten mine eyes lest I sleep the sleep of death." Christ said of Lazarus, "Our friend Lazarus sleepeth." St. Paul frequently refers to death as a sleep. This frequent reference

to death as a sleep has been taken by some to mean that the whole being of man, body and soul, is in a state of unconsciousness during the time between death and the resurrection. The dead have not been annihilated, but they know nothing; "there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." This doctrine, called the Sleep of the Soul, appears from time to time in church history and was controverted and repudiated by some of the Reformers. The Westminster Standards definitely deny it, saying of the departed, they neither die nor sleep.

It will readily be seen how men would come to speak of death as a sleep. Death looks like sleep; the dead appear to be sleeping. No word so fitly describes the outward appearance of death as sleep. But it is one thing to refer to death under the metaphor of sleep, and quite another thing to say that the soul of man at death passes into a state like that of sleep. Even if we were to take those passages in the Bible which speak of the dead as "asleep" with the utmost literality, it would not mean absolute unconsciousness, for we know how active the mind is even when we have been sleeping:

"To die, to sleep:
To sleep; perchance to dream; ay, there's the rub:
For in that sleep of death what dreams may come."

The Psalmist expressed his confidence in the future by saying, "Thou shalt guide me with thy counsel, and afterward receive me to glory." That would seem to express the hope that after death came not unconscious existence, but a life of glory in the presence of God. The emergence of Moses and Elijah in this life and their conversing with Jesus on the mount of transfiguration can hardly be fitted into the doctrine of the sleep of the soul, for they manifest the keenest intelligence and consciousness. However one takes the piercing story of Dives and Lazarus, it certainly teaches anything but that in death we know nothing, for the rich man and Lazarus are both alive and conscious.

In the Book of Revelation a blessing is pronounced upon the dead who die in the Lord: "Blessed are the dead who die in the Lord from henceforth." The state thus extolled must be anything but a death-like slumber. Finally, we have that great saying of Jesus to the penitent thief, "To-day shalt thou be with me in Paradise." The plain inference is that whether the thief passed at once into heaven or into some intermediate state, he would be at least in a state of conscious happiness.

Considerably in advance of the doctrine of the sleep of the soul, a doctrine both unscriptural and without comfort, is the belief in what is called the

Intermediate State. This state is spoken of as Paradise, not as high and blessed as heaven, but still a state of safety and peace preparatory to the bliss of heaven. One argument brought forward for this Intermediate State is the fact that in the Bible the rewards of heaven and the punishments of hell follow the general judgment, intimating that the final state cannot be entered until after the resurrection and the judgment. But Christ's parable of the rich man and Lazarus would not seem to indicate any long period between death and the final state of blessedness or punishment.

To St. Paul the great themes of life after death were the resurrection, the judgment and heaven. It was the great consummation which captured his enthusiasm, and not the "in between." He centers his whole thought upon the final glory of the believer in heaven. But the very fact that the believer is to be "clothed upon" with his house from heaven, the body of the resurrection, makes it inevitable that we should ask questions about the present state of the believing dead. If the final and complete glory is not entered into until the resurrection, what is their condition now?

The question is one that cannot be answered easily. On the one hand, we shrink from thinking that a soul which has been redeemed through faith in Jesus Christ must tarry for long æons

before entering into the full inheritance of the saints. It would seem almost to cast some shadow of insufficiency upon the redeeming work of Christ. On the other hand, the divine consummation for the believer is the body of the resurrection, not inherited until the last great day. For myself, I do not like to think of those whom I have loved and lost as now in a state preparatory to heaven. There is some natural logic in the Roman Catholic idea that even the faithful and believing soul needs a process of discipline and purification before it is fit for the presence of God Himself. It does indeed need such a process. But that process is the great redeeming and purifying work of Christ on the Cross, and not the cleansing fires of purgatory.

As to the difference between what is called Paradise and Heaven, there does not appear to be much testimony in the Scriptures. But of this, at least, we can be sure, that Paradise is a state free from the curse and stain of sin. When Paul said that he was caught up into Paradise and heard unspeakable words, which it is not lawful for a man to utter, and when our Lord said to the dying thief, "To-day shalt thou be with me in Paradise," the Paradise to which they referred must be a state of purity and happiness. Our conclusion then is that while we recognize the New Testament teaching that the body of the resurrection is not be-

stowed upon the believer until the last day, and that to inherit the resurrection body is to enter into the final reward of faith in Christ, still, we shall not think of our beloved and believing dead as now in any condition but one of glory and peace and happiness.

The angels in heaven are declared to be "ministering spirits, sent forth to minister for them who shall be heirs of salvation." When we try to follow the redeemed children of God in their existence between death and the general resurrection, we wonder if, since they are the elect of God, they have some high task to perform as discarnate souls. If so, what higher ministry than to befriend the souls of men in this present life? We like to think that our loved ones are aware of the events of our life, and in our moments of trial or pain we even comfort ourselves with the thought that we have their help and sympathy. No man who has had the inestimable blessing of the prayers of pious parents cares to think that that ministry comes to an end at death. There is no reason why we should pray for them, save as prayer is an exalted kind of fellowship, but every reason why they should pray for us. The pathetic inscriptions in the Catacombs often give expression to this simple and yet profound yearning of mourning hearts, for many of the inscriptions come to a close by imploring the departed to pray for the living. If the prayers of the righteous avail much in time, there

is no good reason why the prayers of the righteous should not continue to avail when uttered in that world where all is prayer and praise. But, whatever their estate, we know that they are blessed.

"We feebly struggle; they in glory shine."

Outside of the Scriptures, the rich music of the Shorter Catechism still remains the greatest utterance on this subject of the present and the final state of our dead: "The souls of believers are at their death made perfect in holiness and do immediately pass into glory, and their bodies being still united to Christ, do rest in their graves until the resurrection. At the resurrection, believers being raised up in glory shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed to the full enjoying of God to all eternity."

At the end of his long roll-call of the heroes of faith, from Abel down to the latest martyr, the author of the Epistle to the Hebrews invites his fellow-disciples to follow in their footsteps, saying, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, . . . let us run with patience the race that is set before us." The natural interpretation of "cloud of witnesses" is that they who overcame through faith in past times, watch with an eager sympathy the struggles of those who are still in this world.

Dives in his distress in the world of the dead

remembered his five brethren and besought Abraham to send Lazarus back to earth to warn them, "lest they also come into this place of torment." Oh, if the men who have lived in sin and died in unbelief could send back a message to their friends living the same kind of lives in this world, what a message it would be! It would ring with entreaty and warning, lest the living should share the fate of the dead.

On the other hand, could the blessed dead send their messages back to us, they would speak of the joy and bliss which now are theirs, and would encourage us ever to seek first the Kingdom of God, ever to be faithful to Christ, to count all things to be loss for the sake of our souls, that we might share with them the inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for all those who have overcome through the blood of the Lamb:

"Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

"A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way."

VIII
THE LAST JUDGMENT

"It is the face of the Incarnate God
Shall smite thee with that keen and subtle pain;
And yet the memory which it leaves will be
A sovereign febrifuge to heal the wound;

. . . . . .

When, then (if such thy lot), thou see'st thy Judge,
The sight of Him will kindle in thy heart
All tender, gracious, reverential thoughts,
Thou wilt be sick with love, and yearn for Him,
And feel as though thou couldst but pity Him,
That one so sweet should e'er have placed Himself
At disadvantage such, as to be used
So vilely by a being vile as thee.
There is a piercing in His pensive eyes
Will pierce thee to the quick, and trouble thee,
And thou wilt hate and loathe thyself; for, though
Now sinless, thou wilt feel that thou hast sinned,
As never didst thou feel; and wilt desire
To slink away, and hide thee from His sight;
And yet wilt have a longing, aye to dwell
Within the beauty of His countenance."

—CARDINAL NEWMAN, *"Dream of Gerontius."*

VIII

THE LAST JUDGMENT

THERE are three ideas which are common to all men: that there is a God; that man lives after death; that he will be judged. Man's expectation of a judgment arises from the moral constitution of his nature. A voice of commandment speaks in his soul—a "Thou Shalt," and a "Thou Shalt Not." The belief in judgment to come is but an echo of conscience. Man is the accountable creature. Strip him of this quality and he descends to the brutes of the field. Just as man without moral accountability, and therefore not subject to a judgment, ceases to be man and becomes brute, so a God who is not a Judge ceases to be God. He is divested of all moral excellence. Thus it is that in the Old Testament Scriptures God is constantly referred to as the God of judgment. "Our God shall come and shall not keep silence" (Psa. 50: 3); "He shall judge the world with righteousness and the people with his truth" (Psa. 96: 13); "Righteousness and judgment are the habitation of his throne" (Psa. 97: 2). If you take away from God the attribute of judging, the throne of His majesty collapses. A belief in

God, then, and a belief in judgment are inseparable.

For the sake of clearness, we shall ask ourselves, first, When is the Judgment? and second, What is the Judgment?

I. *When is the Judgment?*

It is a future judgment. This means that it is distinct from the judgment that men meet in this life. It is often said that men suffer for their sins in this life. The pangs of conscience and remorse are, indeed, with some men very terrible. Our punishment is what we are. This has an element of truth in it and has led men to think that the Biblical references to a judgment in the future are only symbolical descriptions of a process now going on beneath the breast of every man. In the words of Professor Momerie, "The mind of man is the creator's Judgment Seat. Everything we do carries with it its own immediate retribution. The judgments of God are continuous, not catastrophic. They are neither more nor less than the reaction of our conduct upon ourselves." If this be true, of course, there is no need, and therefore no likelihood, of a future judgment, unless men are to go on living just as they have been living here. But is it true? Does everything we do carry with it immediate retribution? If men are being pun-

ished all the time in this life, do they themselves know that they are being judged and punished? It is impossible to believe such a thing.

Nothing could be plainer than that some men suffer no immediate consequences of their misdeeds, either in mind or in body. We speak of conscience, but it is the righteous, the Christian man who suffers most from the pangs of conscience, whereas the hard-hearted, cruel, dishonest, murderous or lecherous wretch may not suffer at all. The history of men and nations does afford many striking instances of punishment following upon transgression. But nothing could be more evident than that the universal, immediate and visible punishment of evil in time is not a part of God's plan for the world. But the Judge of all the earth must do right. God must judge, and therefore there must be judgment hereafter. Our hearts long for some greater and more unquestionable unveiling of the pillars of God's throne than the history of the world affords.

Those great masterpieces of literature whose theme is the reaction of judgment and which show to us the evil-doer discovered, found guilty and punished, do not describe the universal condition in this world: they only describe in time what must take place hereafter. Are we to think that Nero and St. Paul, Jezebel and the Virgin Mary, had

all the rewards and all the punishments which God will appoint in this life, and that in the life to come they will fare alike? Every nobler instinct of man affirms that if there is a process of judgment in God's plan it must work, not only partially and temporally and secretly in this life, but hereafter.

> *"In the corrupted currents of this world*
> *Offence's gilded hand may shove by justice,*
> *And oft 'tis seen the wicked prize itself*
> *Buys out the law; but 'tis not so above;*
> *There is no shuffling, there the action lies*
> *In its true nature and we ourselves compell'd*
> *Even to the teeth and forehead of our faults*
> *To give in evidence."*

It is a definite event, a fixed period of time in the future. It is the Day of the Lord. Paul told the Athenians that God appointed a time in which He will judge the world with righteousness by the Man whom He hath chosen. The time of the judgment is related to other events in such a way as makes it impossible to think that the judgment is a long process of the future. The effects of the judgment are indeed going on forever, but not the judgment itself. In the parable of the tares, Jesus said, "Let both grow together until the harvest. . . . The harvest is the end of the world; and the reapers are the angels. . . . So shall it be in the end of this world. The Son of man shall

send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity" (Matt. 13: 30, 39–41). St. Paul said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1: 12). Passages like these indicate not a protracted dispensation but a limited period. Moreover, the day of judgment is connected with other events which cannot by their very nature be age-long processes. These are, the appearing of Christ, the resurrection of the dead, and the end of the world. I do not insist that it is a day of twenty-four hours, but a definite period, limited in time, a turning-point in the affairs of the human species, a winding up of man's history, an end to the age of grace and repentance. Men may object to such a catastrophic happening and sudden intervention. But what is the alternative? The alternative is that human affairs are to ebb and flow forever as they do at the present time. This is inconceivable.

The time of the judgment is uncertain, but is connected with the Resurrection and the Second Coming of Christ. The judgment is the last of a trinity of grand events at the end of the world. The first of these is the second advent of Christ, the second the resurrection of the dead, and the third the general judgment and the final separa-

tion of the good from the evil. In the Apostles' Creed we confess, "From thence He shall come again to judge both the quick and the dead." In the parable of the wheat and the tares the final separation between the good and the evil is to take place at the end of the world when the Son of man shall send forth His angels to sever the wicked from among the just. "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16: 27). "When the Son of man shall come in his glory . . . before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25: 31, 32). "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. 4: 5). "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God" (2 Thess. 1: 7, 8). "The Lord Jesus Christ who shall judge the quick and the dead at his appearing" (2 Tim. 4: 1). "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the

resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28, 29). "The dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them" (Rev. 20: 12, 13).

These three events, the Second Coming of Christ, the Resurrection, and the Judgment, are linked together in the Scriptures. The Resurrection and the Judgment are sequels to the Second Coming of Christ, and since we do not know when that will be we do not know when the judgment will be. But that it will come is as sure as the coming of Christ. The present age and dispensation of Divine grace comes to a close at the judgment. Then men receive their final destiny of happiness or woe.

II. *What is the Judgment?*

The subjects of the judgment are to be men and angels. The evil angels are spoken of as delivered "into chains of darkness, to be reserved unto judgment" (2 Pet. 2: 4). The evil spirits are represented in the Gospels as saying to Jesus, "Art thou come hither to torment us before the time?" (Matt. 8: 29).

But in the Scriptures, those most frequently

mentioned as the subjects of judgment are men. "He shall judge the quick and the dead," all who are alive on the earth at the coming of Christ and all the generations that have perished, or that shall yet perish before He comes. "I saw the dead, small and great, stand before God" (Rev. 20: 12). The scene is too tremendous even for the imagination. The small and the great, all ranks, will be there, reduced to the same level before the great white throne. On the field of Gettysburg, a Union officer bent over a desperately wounded Confederate and asked him what his rank was. "Never mind," said the dying officer, "I shall soon be where there is no rank." King and peasant, philosopher and boor, millionaire and beggar, by a common moral interest shall stand together on the same footing. Writing in *The Spectator,* Number 26, on Westminster Abbey, Addison said: "When I see kings lying by those who deposed them, when I consider holy men that divided the world with their contests and disputes placed side by side, I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind. When I read the several dates on the tombs, of some that died yesterday and some six hundred years ago, I consider that great day when we shall all of us be contemporaries and make our appearance together."

"You are fond of spectacles!" cried the stern Tertullian. "Expect the greatest of all spectacles, the last and eternal judgment of the universe!" Yes, what a spectacle it will be! The quick and the dead! All nations shall be gathered before Him, the nations of the living, the multitudinous nations of the dead. The graves shall be opened and send forth their dim host; and the sea shall give up its dead to be judged. All the children of Adam will stand in serried ranks to hear their final sentence. Our dazed and staggered minds ask "How?" How can this inconceivable host be gathered together at one time and at one place? That we leave to God who made them and who shall judge them all. It is not a man who will gather them and judge them, but God their Creator.

Christ is to be the Judge. "It is he which was ordained of God to be the Judge of quick and dead" (Acts 10: 42). "We must all appear before the judgment seat of Christ" (2 Cor. 5: 10). "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17: 31). There is something inexpressibly solemn and yet tender in the knowledge that Christ is to be our Judge; He who bore our

nature and was the Son of man as well as the Son of God; He who hung bleeding and dying on the cursed tree, making satisfaction for sin, opening a way of reconciliation to God, will examine and sentence every human soul. His mercy is infinite and infinite is His justice. Condemned and rejected by the world, Christ shall sit enthroned on the seat of universal judgment.

The ground of the judgment is to be human conduct. We shall give an account of the deeds done in the body. We are to be judged according to our works. Human conduct includes the attitude men have taken toward Jesus Christ. The law of God is the standard for all judgment. Yet men have had different revelations of that law. The nations who lived before Christ came and who had no knowledge of the law given to Israel are not to escape judgment, for they are accountable. "These, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2: 14–16). Men who never heard of Christ will be judged by the light that God has given them of His requirements. Jews will be judged by the law given to

Moses. Christians by the attitude they have taken toward Jesus Christ.

In Revelation 20: 12, St. John speaks of the books being opened. No one imagines that these are real books. What this symbol, which appears in Daniel also, tells us is that God has at hand an unerring transcript of the conduct of every soul. One of the favourite sayings of Jesus was this: "There is nothing covered, that shall not be revealed; neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" (Luke 12: 2, 3). God is to judge the secrets of the heart. The judgment will create nothing. What it does is to reveal to God the Judge, to every man himself, to his fellow-creatures, each man's soul. As mountains seen in the distance have soft and beautiful lines and reveal nothing of their sharp angularities and rugged rocks, so our transgressions seen through the glass of our retrospection lose their harshness and ugliness and take on a new appearance. Sin loses its hideousness when the memory of it is dim. We do not see and appreciate the terrible violation of God's law that lies beneath every sin. But in the judgment, and before the Judge Himself, our memory of all our sins will be refreshed and we

shall behold them as God Himself sees them. Whatever sentence is passed by the Judge will be approved fully by conscience. Indeed, the sentence will be that which each man, standing before God, will have passed upon himself. Christ will condemn none who has not condemned himself.

The most difficult problem of the Judgment is that of the relation of believers to it. The most definite teaching of the New Testament is that we are saved by our faith in Christ, and not by our works. Christ died for our sins and rose again for our justification. So preëminent is this idea in the Christian's creed that for a man to claim salvation on the ground of his own works is to deny that he is a Christian. But the question arises in our minds, If a Christian is saved by his faith in Jesus Christ, and if an unbeliever is condemned already, not because of his evil works, but because of his unbelief, what is the meaning of their appearing before the judgment seat and giving an account of the deeds done in the body? Why go through the form of examining into their conduct?

Every thoughtful Christian has, I am sure, felt the difficulty of accepting in the case of the Christian, or of any man who heard the Gospel, both principles of judgment, works and faith. The relationship of these two principles is one of those mysteries which God has not yet revealed. But

this much is shown us: that the Christian is accepted or condemned according to the attitude he has taken toward Jesus Christ. Under the Gospel the special ground of condemnation is unbelief in Christ, and the ground of acceptance faith in Christ. St. Paul, looking forward to the judgment, based all his hopes upon what Christ had done for him and his faith in Christ, not on his long record of conscientious living. "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1: 12). There every Christian casts the anchor of his hope in Christ, not in self:

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

The intimation of the New Testament is very clear as to the presence of Christians in the Judgment, as well as unbelievers and those who are judged by the law of conscience or the law of Moses. We shall all appear before the judgment seat of Christ. Since God has so appointed this judgment for Christians, it must serve some great end. It may be that the revelation of the judgment, showing the believer the enormity of his sin and his desperate need of a Redeemer, will add to the joy and rapture of the saints in heaven.

The more a believer realizes that from which Christ has saved him, the deeper will be his joy in heaven with the redeemed, when they sing their hymns of thanksgiving to the Lamb which was slain. It is possible that in the judgment for Christians there may be pain and shame; but if so it will minister to their eternal felicity in heaven. It will give a richer note to their song when they sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5: 12). Of this, at least, we may be sure: The Judgment cannot hurt nor harm the believer. His faith and love are in Christ, and love casteth out fear. The Lord knoweth them that are His.

In one of his letters, Luther tells of a dream in which Satan came to him and said, "I have looked into the Book of Judgment and have seen the black record of thy sins." As he named over his offences, Luther was overwhelmed with despair. Then he bethought himself and answered, "I, too, have gazed into the Book of Judgment and as thou sayest my sins are all recorded there: but I saw one entry to my credit which thou hast overlooked; namely, 'The blood of Jesus Christ cleanseth this man from all sin.'" That, and that alone, is the believer's trust.

What was the Book of Life which John saw

opened in the day of judgment in addition to the other books? Does it mean the book of believers, the book to which Paul refers when he mentions his friends at Philippi and others "whose names are in the book of life" (Phil. 4: 3)? Perhaps so. That there is such a book, that is, that the names of believers are all known to God, and that all true believers, forgiven and saved by the blood of Christ shed for the remission of sin, shall be openly acknowledged and acquitted in the Day of Judgment, is the reliance of the Christian man.

In the *Dream of Gerontius,* Cardinal Newman follows the passage of a soul into the unseen and imagines its sentiments as it approaches the Judgment Seat. The soul says to its conducting angel:

"Dear Angel, say,
Why have I now no fear at meeting Him?
Along my earthly life, the thought of death
And judgment was to me most terrible.
I had it aye before me, and I saw
The Judge severe e'en in the Crucifix.
Now that the hour is come, my fear is fled;
And at this balance of my destiny
Now close upon me, I can look forward
With a serenest joy."

The angel then explains to the soul the reason for his joy and peace, and how it is that in the judgment it feels no dread and fears no doom.

"It is because
Then thou didst fear, that now thou dost not fear
Thou hast forestalled the agony, and so
For thee the bitterness of death is passed.
Also, because already in thy soul
The judgment is begun. The day of doom,
One and the same for the collected world,
That solemn consummation for all flesh,
Is, in the case of each, anticipate
Upon his death; and, as the last great day
In the particular judgment is rehearsed,
So now, too, ere thou comest to the throne
A presage falls upon thee, as a ray
Straight from the Judge, expressive of thy lot.
That calm and joy uprising in thy soul
Is firstfruit to thee of thy recompense
And heaven begun."

IX

FUTURE RETRIBUTION

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all."

—LONGFELLOW, *Translations from the German.*

"Death is struck, and nature quaking;
All creation is awaking,
To its Judge an answer making.

"Lo, the book, exactly worded,
Wherein all hath been recorded:
Thence shall judgment be awarded.

"When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth."

—THOMAS OF CELANO.

IX

FUTURE RETRIBUTION

THE doctrine of future punishment is not something upon which we stumble in the Bible, but which is out of keeping with all thought and experience. On the contrary, it is consistent with man's convictions and experience. The great dramas and novels all have running through them the strain of punishment, not disciplinary and reformatory punishment, but burning and consuming penal and vindicatory punishments, punishments to satisfy the law, to avenge the spirit of justice, and not to reform the evil-doer. Would it be possible to have a great book in which this note had not been struck? Take George Eliot's *Romola.* The great tale reaches its climax when the wronged and betrayed and disowned old father and guardian, Baldasarre, wanders by the river, waiting, waiting, all the light of reason quenched by his wrongs and sufferings, save the one elemental instinct of justice and revenge. The body of Tito, escaping from the mob on the bridge, is cast up on the bank at the old man's feet. Like a panther he leaps upon the half-conscious man, fiercely clutching his throat. Thus they die together. Justice had brought Tito to the bar. The

reader heaves a sigh of satisfaction, for he realizes that what something deep down in his heart demanded as the proper sequel to the tale has come to pass. The chapter concludes with these words: "Who shall put his finger on the work of justice and say, 'It is there'? Justice is like the Kingdom of God—it is not without us as a fact; it is within us as a great yearning."

I cite the above incidents to show that while the doctrine of future punishment has on one side many difficulties, and there is much in our nature that rises in revolt against it, it has also a deep agreement with the noblest instincts of our moral nature. We are mistaken when we attempt to deal with the question of eternal retribution as if it were a matter which could be separated from the whole subject of evil and its punishment. What we are dealing with is the highest and final expression of retribution for sin. In the opening verses of the sixth chapter of the letter to the Hebrews, the author gives a brief summary of Christian truth. This is the order of his enumeration of the doctrines: repentance from dead works, faith toward God, baptism, ordination, the resurrection of the dead, "and of eternal judgment." Eternal judgment is named as the final disclosure in God's redemptive plan. Whether we like to or not, no honest-minded man can call himself a Christian, or

deal in any intelligent way with the Christian revelation as we have it in the Holy Scriptures, without coming face to face with the definite teaching that there comes a day when Almighty God will show the holiness of His being by an irrevocable sentence of punishment upon sinful men.

Future retribution is taught by Jesus Christ. The teaching of eternal life in Christ is a theme developed by the apostle of love, St. John. The great foundation fact of the Christian religion, Justification by Faith, is the burden of St. Paul's teaching. But when it comes to the doctrine of hell, the one to whom we turn for information is Jesus Himself. What did Jesus teach? Both by implication and by direct utterance He taught future punishment. Jesus had much to say about this present life and its duties; but always His thought is centered upon duty as it is related to destiny, to life hereafter. His words have a solemn echo to them, for He speaks as one who stands under the cope of life to come.

Take His parables: Out of thirty-six parables, twelve of them leave men judged, condemned and sentenced for their sins. From that it is evident that Jesus has in mind something more than the misfortunes and punishments for sin which may fall upon men in this world. In the one terrific parable, where He gives us a brief but piercing

apocalypse of the conditions of men hereafter, the wicked man is shown in unquestionable torment, a torment that cannot be alleviated and that cannot be terminated.

The gulf between Lazarus and Dives is unbridgeable. Jesus teaches that at the resurrection some shall come forth to the resurrection of life and some to the resurrection of judgment. What else can He mean by a resurrection of judgment than that the judgment will be followed by punishment? He describes men who have turned too late to God, after a long period of indifference and neglect, as vainly knocking at the door where the feast is held and seeking admission. The door is shut against them. He told of men who built a house on the sand. When the wind and the rains and floods beat against the house it fell, and great was the fall thereof. Surely He there teaches the possibility of a great and irrevocable tragedy overtaking a human soul. He represents God as saying, "Depart from me, ye workers of iniquity." He said the world was like a vast harvest field, where the wheat and tares grow together until the judgment, where the tares, which He describes as the wicked, shall be separated from the good, and cast into the furnace of fire. He warns certain classes of men that they are in danger of the fire of hell. He pleaded with men to make every kind

of sacrifice, the eye, the right arm, the right foot, whatever was precious to them, rather than be cast into hell, where the worm dieth not and the fire is not quenched. He told them not to fear the opinions and the persecutions of men, but to fear God only, who is able to destroy both body and soul in hell.

All this He summed up in His last public teaching: when sitting on the Mount of Olives, He drew His picture of the Last Judgment, when God says to one class of men, the company on His left hand, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels. And these shall go away into eternal punishment."

At this point a question may be in your mind: If Jesus thus fully and repeatedly taught future retribution, upon what ground do so many persons calmly set aside the teaching? Upon three grounds: First, an effort is made to evacuate the teaching of serious import by reminding us that Jesus is speaking in parables and in metaphors. When He speaks of fire, of the undying worm, of gnashing of teeth, Jesus is employing metaphors, symbols. Yes, they are figures of speech but figures that shake the soul! Whatever the punishment to which Jesus referred, it certainly is no light and dismissible thing if it has to be described and illustrated in such fearful metaphors—fire un-

quenched, the worm undying, the outer darkness, the weeping and wailing and gnashing of teeth. We have in no degree lessened the solemn import of the words of Jesus by saying that they are figures of speech.

Second, an effort is made to empty the teachings of Jesus of their solemnity by attempting to prove that the word "eternal," everlasting, is a mistranslation. It is claimed that the word "aionos" does not mean everlasting, but æonian, connected with, or lasting through an age. It is pointed out that in the Septuagint, or Greek translation of the Old Testament, from which most of the New Testament citations are made, the same word, aionos, is applied to states and orders that we know were not everlasting, the gift of the land of Canaan, the kingdom of David, the priesthood of Aaron, the temple at Jerusalem. In the New Testament it is declared that the word meaning "endless" occurs just twice (1 Tim. 1: 4; Hebrews 7: 16) and that in these places there is no reference whatever to future punishment. Dean Farrar, whose writings did so much to spread the impression that Christianity was mistaken as to the doctrine of future punishment, in his *Eternal Mercy* lightly dismisses what he calls the "battered and aged argument" of St. Augustine, about the absurdity of making, in Christ's picture of the judgment, æonian

life for the righteous, mean endless life and bliss, but æonian punishment for the wicked a soon-to-be-terminated punishment. But this "aged and battered argument" still holds water, because it is an argument not taken from etymology, but from common sense. The misery of the one and the bliss of the other must be coextensive. But the most effective way to deal with this effort to evacuate the teachings of Jesus of their solemn import is to show that even if the punishment to which Jesus refers is an age-long punishment, and not eternal punishment, still the teaching is unimpaired, and still it tells men of the "terror of the Lord" and ought to persuade them to repentance. Grant for the moment that this punishment upon the impenitent is to last, not forever, but only through "ages of ages": Have you plucked from such a woe its sting? The æons of Scripture, as referred to by St. Paul, are vast periods of time in which the Divine purpose works its sovereign will. What comfort or consolation do you bring to me as a mortal, finite man by telling me that I am to be punished through æons, ages of the ages, but not forever? How can I discriminate between a prolonged purgatory of, say, ten or a hundred thousand years, and endless punishment? The great question is not any such breaking up of eternity into sections of time, but, Will God punish here-

after? Does the Bible, Christ, Christianity, so teach?

A third escape from the teaching of Jesus on this subject is sought in a frank denial of His infallibility. This was the position taken by Theodore Parker. He acknowledged, as it seems to me every candid man must acknowledge, that Christ taught endless punishment, but makes this teaching a proof of His imperfection, that Jewish prejudices still lingered about Him. This brings us squarely up with the issue: Christ an infallible teacher, AND the doctrine of future punishment; or, Christ a fallible teacher, a good but mistaken man, AND no future punishment. Before we dismiss the doctrine of eternal punishment, we must first make up our mind that we are ready to dismiss Jesus Christ.

Eternal punishment is an inescapable inference from the plan of salvation. God is the author of eternal salvation. The angel said, "Thou shalt call his name Jesus, for he shall save his people from their sins." Eternal life and happiness are granted to those who are saved by faith in Christ. He died for sinners. He gave His life a ransom for many. Men who believe and are saved have life eternal. The plain inference from all this is that if there is a heaven, there must be a hell; and if there is eternal life through faith in Jesus Christ,

there must be eternal death without Christ. In short, if men are saved, there must be some real fate from which they are saved. Repentance and faith in Christ and His sacrifice for sin are declared to be necessary unto salvation, but they are not necessary if men can do without faith and Christ. What is the meaning of eternal life and all its blessings, the Son of God dying on the Cross to secure it for us, and angels rejoicing in the salvation of one soul, unless there is a fate for men which is the very opposite of eternal life and its joys unspeakable?

Thus, even if the Bible had not a single word in it about hell, about future punishment, the common sense inference from its teaching about eternal salvation would be that there is a contrasting and opposing state, eternal loss and death. Sin is always represented in the Bible as the worst thing, and which will be visited with the worst punishments. On the one side, then, a great salvation, won through the agony and death and intercession of Jesus Christ, and, on the other, the curse and woe of sin. Thus, if there is no hell, no future and eternal punishment upon sin, then Christianity is a costly and tremendous remedy, but an unnecessary one, for man did not require it, and will be saved without it. Every Christian sermon and prayer implies, logically, future punishment. If

not, then let us be honest, and abandon these names of our faith, Saviour, Redeemer, Forgiveness, Propitiation, Justification, Eternal Life. The whole Christian revelation is reduced to a meaningless absurdity if its great assumption, the lost and sinful estate of man, his sorrow and misery here, and his misery and woe hereafter, is abandoned.

Let us now consider some of the proposed ways of disposing of the wicked other than that of the plan of Christianity by eternal punishment. One way is by annihilation. Advocates of this plan say that immortality is not natural to mankind, but the gift of Christ to redeemed men. Because of the incarnation and the resurrection of Christ, all men will be raised up in the general resurrection. But only the righteous and the believing shall live forever. The wicked shall be judged, condemned, and destroyed, literally put out of existence. In this way men seek to preserve their respect for the justice of God and their conviction as to the guilt of sin, and, at the same time, relieve themselves of the burden of contemplating man forever punished. We wonder if a soul could be destroyed. Would God Himself destroy a soul, any more than He could or would force the will of man? To me the destruction, annihilation, of a soul is unthinkable.

But, granted that it were possible, would this sort of punishment be any relief, be any less solemn than the other? As living creatures in this world, there is nothing from which we so much shrink as physical death, for it is the annihilation of our body. Would not the soul shrink from annihilation as the most awful of fates? Can we even imagine or picture to ourselves what such a thing would be? Until we can do this, and certainly no finite man can, we dare not say that such a way of disposing of the wicked is preferable to that of eternal punishment. So far as the Scriptures go, all the references to the punishments of the impenitent are of such a nature as cannot be applied to a state of annihilation. The figures employed by Jesus—fire, worm, darkness, and wailing and gnashing of teeth—have no meaning if punishment is annihilation. The parallel of Matthew 25: 46, everlasting life and everlasting punishment, cannot hold at all, if the fate of the wicked is cessation of being.

Another suggested solution is by restoration. The belief in the restoration of all souls to harmony with God includes a belief in what is called a Second Probation. Men who have rejected the Gospel and died impenitent in this life will have another chance hereafter. The Scriptural ground for such a hope is certainly very slender. It con-

sists in the obscure passages in 1 Peter 3: 19 and 4: 6: "Being put to death in the flesh, but made alive in the spirit; in which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the long suffering of God waited in the days of Noah"; also, "For unto this end was the Gospel preached even to the dead." The interpretation of the passage hinges upon the word "spirit." If it means that Christ in His spirit, as distinct from His bodily presence, after His crucifixion, went and preached to the antediluvians, who had disobeyed the preaching of Noah, then it does seem to hold out a second hope, at least, for these antediluvians. But may it mean that Christ, put to death in the flesh, was made alive in the Spirit, the Spirit of grace and power, the Holy Spirit, by which, long before His incarnation, He had preached to the men of Noah's time, who rejected the preaching? If so, there is no intimation of a second probation in the passage. Certainly it is a slender ground on which to build a hope that is contrary to the whole drift of the Gospel message, with its yearning earnestness and its constant insistence upon the choices and acts of this present life.

The saying of Jesus about the sin against the Holy Ghost, not to be forgiven in this world nor in the world to come; His comment upon Judas,

"Good were it for him that he had not been born," and the solemn note of finality in Christ's description of the last Judgment are, to say the least, very difficult to fit into a plan of post-mortem evangelization. Christ says, "And the door was shut." There is no hint that it will be opened again.

The Scriptures describe the mediatorial kingdom of Christ as coming to an end. When it does come to an end, all hope and possibility of repentance must cease. Those who faintly trust the "larger hope" say that that mediatorial kingdom of Christ will not come to an end until every lost soul has been brought home. Every real Christian would like to see such a consummation. But there is a difference between the desire for a thing and the belief that it will come to pass. God WOULD have ALL men to be saved. But in the revelation He has given us, does He teach that all men will be saved? The passages of Scripture usually cited by the advocates of universal restoration of all souls to God are the following: Acts 3: 21: "Whom the heavens must receive until the times of the restitution of all things"; Romans 5: 18: "So then as through one trespass the judgment came upon all men to condemnation, even so through one act of righteousness the free gift came upon all men to justification of life"; Romans 8: 20: "The creation was subjected to vanity, not

of its own will, but by reason of him who subjected it, in hope that the creation also itself shall be delivered from the bondage of corruption"; Colossians 1: 20: "Through him to reconcile all things unto himself—whether things upon the earth or things in the heavens"; Philippians 2: 10: "That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord"; 1 Timothy 2: 4: "Who would have all men to be saved and come to the knowledge of the truth."

A grand note of universal restitution seems to echo in these passages. But when we compare Scripture with Scripture, when we look with awe upon the dying agony of Christ, when we take into consideration the awful power of the human heart to reject the love of God, we sadly, but decisively, conclude that the restitution of all things does not include universal salvation. If every knee is to bow and every tongue confess, it must mean the honour paid to Christ by all the redeemed; if God would have all men to be saved and come to the knowledge of the truth, we must understand "not the will of efficient purpose, but of benevolent desire, as shown in provision, plan and arrangements." I know that there are many devout souls who, in spite of the plain drift of the Scriptural

teachings and the implications of the whole plan of salvation, indulge a faint hope that in some way all souls will be saved. The darkness into which they pass at death, or at the general resurrection and judgment, is not a final and unrelieved darkness of unending separation from God, but a limited and penitential night, which shall issue in the morning of restoration and salvation a darkness like that of Peter when he went out into the night and wept bitterly, but returned at length to Christ, to love and serve Him forevermore. Impenitent sinners shall, indeed, weep and wail, but it will be the beginning of a process of purification and reclamation, and not of final doom. In our human ignorance of the whole mind of God, each one of us could wish that such a hope were well founded. For myself, I do not believe it to be consistent with the revelation God has granted unto us. It is often said that the keener judgments of life to come, the searching touch of a pain that is both penal and disciplinary, will produce a penitence which earthly experiences and opportunities could not produce. Thus, by a prolonged purgatory, all souls will repent and be saved. But would a penitence educed in that way be a real penitence? Would it have any moral worth? Would man's will have any part in such a penitence? In the words of Thomas Selby,

"Devils and angels would join in shouts of derision at a penitence with no will in it."

But some men will say, even if the Bible does teach it, and even if it is an inescapable inference from a plan of salvation, still such a fate for the wicked is inconsistent with the character of God, His justice and His love. Let us see. Is it inconsistent with God's justice? The judge of all the earth must do right. All agree to this. Can God thus punish the impenitent and do right? The whole objection is based on the idea that eternal punishment is a penalty disproportionate to the offense, the sin of man. What does sin deserve? What penalty, what degree of punishment, would you suggest as proportionate to it? The only measure that we have of sin, aside from some of the effects that we see in time, is, first, the penalty decreed against it, eternal death, and second, the costly remedy that was devised by God to pay the price of sin and rescue man from its curse and condemnation. We all know what that price was. It is only when we stand apart in Gethsemane and behold the Son of God in His agony, sweating, as it were, great drops of blood, and when we see Him in the darkness of Calvary crying out in the final hour, "My God, why hast thou forsaken me!" that we begin to get an adequate idea of what sin is and what sin deserves. If the penalty

upon sin was too great, then the remedy for it was too costly. If you pull down one stone of Christian truth, the whole structure must collapse. Had there been no Gethsemane and no Calvary, I could not accept the doctrine of eternal punishment. But when I behold the Son of God on Calvary for my sins, I am ready to own that though clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne.

The revelation of the fact of eternal retribution, like everything else in God's plan, is not without benefit to mankind, though it puts a stop to mercy to the individual. Men are warned and persuaded by the declaration that God will punish. This has been finely put by Selby in his sermon, "Untempered Judgments": "Hell is as vicarious as the Cross on which the shadow of hell once fell. Upon the Cross the guiltless willingly suffered for the guilty. In the realms of the lost, unwilling spirits suffer a righteous penalty, that the untold worlds of God's empires may be admonished and preserved from falling. The very fires of wrath are sacrificial, although those consumed by them may not be purified. The angels who pour out the vials come forth from the temple clothed in the vestments of the altar. There is a priesthood of vicarious judgment as well as of mercy."

Is future punishment consistent with God's love?

The best answer to this is the one great revelation that God has given of His love. The one supreme manifestation of God's love has respect to the production of holiness. Herein is love, that God sent His Son to die for us, to be the propitiation for our sins. The Divine benevolence cannot be impeached if men finally reject the grand and costly provision of God's love. When a man says that God is love, he cannot ignore the careful definition and explanation of God's love that God Himself has given us in the death of Christ for our sins. That act as an exhibition of Divine love is absolutely meaningless if men are not under the penalty and curse of sin.

The nature of future punishment is of minor importance compared with the solemn proclamation of punishment. From intimations here and there in the teaching of Jesus, and from what we know of our own hearts, it is possible that something akin to remorse will be an element in penal pain. The weeping and wailing and gnashing of teeth sounds like a description of hopeless remorse. Great sinners have testified that when they were first convinced of their sins their chief pain was in the feeling that they had rejected Christ and trampled His dying love under their feet. They shall look upon Him Whom they have pierced. When

the rich man in hell was inclined to protest against his fate, Abraham said to him, "Son, remember!" For some men memory will be hell.

What is this power
That recollects the distant past
And makes this hour,
Unlike the last,
Pregnant with life?
Calling across the deep
To things that slumber, men that sleep.
They rise by number,
And with stealthy creep,
Like a battalion's tread,
Marshall our dead.

This is the gift
Men cannot bargain with nor shift;
Which went with Dives
Down to hell,
With Lazarus up to heaven;
Which will not let us e'er forget
The sins of years
Though washed with tears.
Whate'er it be,
Men call it Memory.

Because of the indubitable fact of terrible remorse, even in this life men have tried to comfort themselves with the thought that this is all that is meant by hell. In the dark sunset of his reign, when from his island retreat at Capri Tiberius was issuing his orders for slaughter and torture

at Rome, he commenced a letter to a friend thus: "How shall I write to you at this time? What shall I write, or what shall I not write? May the gods and the goddesses destroy me worse than I daily feel myself perishing if I know!" Already Tiberius was in a hell that he had made for himself. There is no doubt that men frequently by their misdeeds put themselves in such a hell in this present life. But that hell, described by the Persian poet as the "shadow of a soul on fire," is not to be confused with the future punishment upon sin. All the pains of remorse that men endure in this world, while, in a sense, penal, are not altogether penal; they are also disciplinary; they can, they frequently do, teach the soul penitence. But the pains of hell are penal, purely so; they are the final and irrevocable judgments upon sin.

Men talk about the development of religious thought and the new ideas of the truth. But let it be clearly and courageously stated, that no new way of interpreting the Bible has taken out of it the solemn and searching fact of future retribution. The Bible teaches it, Christ affirmed it, the whole plan of salvation presupposes it, conscience echoes it. Nothing has happened in the intervening centuries to render meaningless or out of place the words of St. Paul to men at Corinth: "For we must all stand before the judgment seat of Christ;

that every man may receive the things done in the body, according to that he hath done, whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men."

The deep note of judgment to come reverberates in the moral nature of man and divine revelation alike. In his sermon on Future Punishment, Henry Ward Beecher, who, like every other minister, says he could wish that some one else would preach the sermon on this solemn theme, nevertheless concludes with this searching appeal: "Men and brethren, we are standing on the verge of the unseen world. All the thunderous din of this life ought not to fill our ears so but that we can hear the Spirit and the Bride that say to every man, through this golden air to-day, 'Come! come!' And that lonely and solemn sound, like that of the surf beating on the shore from the broad Atlantic, that all day and all night sounds on, and is never still—that sound comes from the other world, and says to us, 'Beware, beware of that punishment of sin which overhangs the other and the under life forever and forever!' May God bring us through brightness to gladness, and through gladness to joy, and through joy to immortality of blessedness. Amen."

X

AT LAST

How bright these glorious spirits shine!
Whence all their bright array?
How came they to the blissful seats
Of everlasting day?

Lo! These are they from sufferings great,
Who came to realms of light,
And in the blood of Christ have washed
Those robes which shine so bright.

Now, with triumphal palms, they stand
Before the throne on high,
And serve the God they love, amidst
The glories of the sky.

His presence fills each heart with joy,
Tunes every mouth to sing:
By day, by night, the sacred courts
With glad hosannas ring.

Hunger and thirst are felt no more,
Nor suns with scorching ray;
God is their sun, whose cheering beams
Diffuse eternal day.

The Lamb which dwells amidst the throne
Shall o'er them still preside;
Feed them with nourishment divine
And all their footsteps guide.

'Mong pastures green He'll lead His flock,
Where living streams appear;
And God the Lord from every eye
Shall wipe off every tear.

—PARAPHRASE LXVI.

X

AT LAST

ACROSS the river from my boyhood home was a range of high hills, crowned with a forest. Often I used to watch the great disc of the moon come slowly up from behind the hill, and, sometimes, I saw the sun rise out of that same mysterious country. I was happy in that hillside home. I had kind parents and ample space in which to play and hunt with my three brothers. Yet the fact that I was happy where I was did not keep me from wondering what lay beyond that high hill and wishing that one day I might stand on its summit and see what was on the other side. So is it with the high barrier which separates this life from the life to come. However happy or useful our life here, there are times when we have a wistful desire to know what lies beyond the horizon, to see on the other side of the hill. The oft reiterated demand that we must get rid of our "otherworldliness" and confine the religious interests to this present life and this visible world is a demand which is contrary to our highest instinct. Religion can never be limited to the field of this world. It will express its highest hopes

and its noblest music when it comes to speak of the life beyond the rampart of the grave.

"As it is in heaven," our Lord taught us to say in the Lord's Prayer. Perhaps when we think quietly about the life beyond we are apt to overlook what must be its chief glory, that is, its moral perfection. "Thy will be done on earth as it is in heaven." In heaven God's will is perfectly done. In a world where God's will is constantly ignored and defied, it is difficult for us to envisage a world where God's will is perfectly done. The angels are spoken of as they who do the will of God, and Christ, speaking in the Psalms, says, "Lo, I come to do thy will, O God." The moral glory of the life of Jesus is our best illustration of what the moral order of heaven will be.

Jesus tells us by that clause in the Lord's Prayer, "as it is in heaven," that the true and divine pattern is the life in heaven. This same idea was carried out by St. Paul who says that our citizenship, our politics, our true order and plan of life is to be found in heaven, and not upon the earth. We see here on earth some noble exhibitions of the possibilities of human life, so exalted that we can hardly conceive of heaven itself producing anything finer. Perhaps it will not. But here we see these exhibitions of noble living and complete submission to the will of God against the dark

background of this world's woe and sin. But what will it be when we can live in a world that knows nothing else than the creature's devotion to the Creator! What a world this would be to-day if man had never fallen! But the one man who came into this world and did perfectly the will of God in the beauty of His life opens for us a window into heaven.

Glorious as was the life of Jesus when on earth, it was nevertheless a life of sorrow and pain and death. That was because the world into which He had come was so unlike Him, its life so hostile to His life. Hence the sorrow and the travail of Christ's earthly life. But in heaven there will be no contrast between the life which does perfectly the will of God and the world in which that life is lived. We often hear read from the Scriptures, or repeated in the prayer, or sung in the hymn or anthem, those words of St. John's Revelation, how there shall in heaven be no more death, no more crying, no more pain, no more curse. What those assurances tell us, though in a negative way, is that heaven is to be a world of moral beauty and glory. No shadow of the world's disorder and sin will fall upon the kingdom of the redeemed.

In the introduction to a celebrated sermon on immortality Canon Liddon tells of an officer of the

British army in India who, after long and arduous service in India, had returned to end his days in England. A company of his friends one day persuaded him to tell some of his experiences in the army. After relating a number of amazing adventures, hairbreadth escapes and personal encounters during the Sepoy Mutiny, the officer said, "I expect to see something much more remarkable than anything I have been describing." As he was seventy years of age, and had retired from active service, his hearers were somewhat perplexed at his words. But after a moment's silence he added, "I mean the first five minutes after death."

The first five minutes after death! What will it be like? And the first five millennia after death, for now time has lost its meaning, what will it be like? The Psalmist asked in a rather troubled and depressed accent, "Wilt thou show wonders to the dead?" Certainly in Christian faith the answer is a triumphant "Yes!"

We have already commented on the fact that the alleged communications from those who have passed within the veil cast hardly a ray of light upon the nature of the heavenly existence. But if those who have entered the unseen world have not come back to describe it for us, is it possible that men should have a brief and fleeting vision

of the life to come? St. Paul, as we have seen, speaks at length and with noble eloquence about life after death and the resurrection from the dead. In this connection it must be remembered that Paul says he was once caught up into Paradise, into the third heaven, whether in the body or out of it, he knew not, and heard things such as it is not lawful for man to utter. Many have taken this to mean that Paul's unhesitating doctrine about the resurrection and the life to come is based upon a special revelation which he had when he was transported into heaven before his death.

But what of others? The great Christian apostle may have been granted a fleeting experience of the life to come, but has such a thing been granted to any one else? One of the most extraordinary and best authenticated claims to such an entrance into life to come is the celebrated trance of the Rev. William Tennent, who for forty years was pastor of the historic Presbyterian Church, at Freehold, N. J., on the battlefield of Monmouth.

As a young man, Tennent was preparing for his examinations before the Presbytery of New Brunswick, and intense application had affected his health. He was conversing with his brother one morning when he suddenly fainted away, and, apparently, expired. After every usual test of death had been applied, his body was prepared for burial,

and the day was set for the funeral. On the appointed day the people had assembled for the funeral, when the body suddenly opened its eyes and gave a dreadful groan. After vigorous restoratives had been applied, his resuscitation was effected. For many weeks he was in an extremely weakened condition, but slowly began to mend.

He had no recollection for some time of any event previous to his resuscitation, and had to be taught his letters again like a little child. But one day his memory came back to him and his knowledge of the past was that of any normal mind. Although very reluctant to speak of his experience, he related on several occasions what had transpired. In an instant he found himself in another state of existence and under the conduct of a heavenly being who bade him follow. Thus conducted, he beheld an ineffable glory and an innumerable company of happy beings in the midst of this glory. He, too, thrilled to their great joy and besought his heavenly conductor to permit him to join them. But his guide told him that he must return to earth. He heard and obeyed the sentence with the sorrow of despair. "Lord, must I go back?" was his earnest expostulation. The shock of his disappointment made him faint, and he saw his brother and the physician standing over his supposedly inanimate body.

What are we to think of such a claim as this? For myself I think it quite credible and a very important bit of evidence as to the joys and glories of those who die in the Lord. It makes one think of the fine old hymn of Isaac Watts:

"O could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love
With unbeclouded eyes;
Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore."

Could we see what Tennent saw, death would be looked upon in a far different way. But for the great number of men no such vision has been vouchsafed. Evidently, it is not the plan of God for us in this world. We are to walk by faith, and not by sight. But when we hear the testimony of such a man as Tennent we could wish to share for a moment the rapture of such a vision.

Most of us, I suppose, make our approach to the life to come, not in thinking of it in connection with our own eventual experience of it, but through our thought for those who are already in that world. Bayard Taylor tells how the British soldiers, just before they were to make the charge at Sebastopol during the Crimean War, were sing-

ing "Annie Laurie." They were thinking of different persons as they sang, but the song was the same:

> *"Each heart recalled a different name,*
> *But all sang, Annie Laurie."*

When we think of the life to come, we all think of different persons; some of a father, and some of a mother, some of a husband or wife, and some of a brother, or a little child. But we all have the same reverent curiosity and the same affectionate longing after reunion. Sorrow's hand may at times rest heavily upon us, but it is sorrow's hand, nevertheless, which opens for us the gate into the other country.

After the wreck of his fortune and reputation, Aaron Burr still retained his most cherished joy and possession, his beautiful and accomplished daughter, Theodosia. In 1813, this daughter, who was the wife of Governor Alston of South Carolina, embarked at Charleston on a pilot ship sailing for New York. The ship never came to port, nor was it ever heard of again. Had we been in the vicinity of the Battery on almost any day in the years which followed the disappearance of the vessel, we might have seen an old and broken man, but bearing still the unmistakable mark of distinction of mind, walk slowly down upon the Battery

and stand for a long time gazing wistfully down the harbour at the incoming vessels, as if still "cherishing the faint, fond hope that his Theodosia was coming to him from the other side of the world."

As the fond heart of that father daily wondered about the fate of his lost daughter, so we try to follow our friends into the unseen and we wonder how they fare.

When Jesus said that in heaven they are as the angels and neither marry nor are given in marriage, did He mean to say that husbands and wives in the heavenly life will not be conscious of the relationship which existed between them in this life? I do not so interpret. I remember once at the close of a service in the church speaking with the widow of a clergyman of the Episcopal Church on this very subject. She said, "Shall I be the wife of my deceased husband in heaven?" Their union had been a perfect and blessed one, and unless it was to be resumed in the life to come, that life had no interest for her. Much as she loved her husband, this woman erred in making the whole future life hinge upon her reunion with him. I believe that we shall see and know our friends again, but to the believer and the Christian disciple heaven's greatest joy and glory will be life with Christ. We shall be with the Lord. No

matter how our mourning hearts yearn for reunion with the departed, the great power and joy of heaven will be fellowship with Christ. But there is no reason why this supreme joy of fellowship with Christ, "with the Lord," as Paul put it, should not be accompanied by the joy of reunion with our friends.

The Bible, it is true, has little to say about reunion with friends in the life to come, and rather assumes such a thing than argues for it. Yet, here and there in the Bible, we find intimations of such reunion. When his infant son died, David comforted himself by saying, "He cannot return to me, but I shall go to him." Christ said to the thief on the cross, "To-day shalt thou be with me in Paradise." That would imply recognition and consciousness. The same is true of His saying to the disciples on the last night, "I go to prepare a place for you, that where I am, there ye may be also." The disciples are one day to be with Christ and *know* that they are with Him. So St. Paul comforts the Christians of Thessalonica who are mourning over their dead with the assurance that they shall be raised up at the coming of Christ. He does not directly affirm that they shall see and know one another, but he does say, "Comfort one another with these words," and this must mean the comfort of reunion.

In the winter of '62, Lincoln's son William, a lad of twelve, sickened and died. It was the great sorrow of a sad life. For a number of weeks Lincoln observed the Thursday on which the child died as a day of seclusion and mourning, and was with difficulty persuaded to give up the dangerous practice. Some months afterward, he was at Fortress Monroe. In a moment of leisure he was reading his favourite author. Calling his aide into the room, he read to him passages from Hamlet, Macbeth, and then the passage from the third act of King John, where Constance, whose boy has been imprisoned by his uncle, King John, expresses to her confessor the fear that she may not know her boy in heaven. When he had finished reading the lines, Lincoln turned to his aide and said, "Colonel, did you ever dream of a lost friend and yet have a sad consciousness that it was not a reality? Just so I dream of my boy Willie." And with that he bowed his head on the table and sobbed aloud.

Into how many a mother's grief do these words of Constance fit themselves?

"And Father Cardinal, I have heard you say
That we shall see and know our friends in Heaven;
If that be true, I shall see my boy again;
For since the birth of Cain, the first male child,
To him that did but yesterday suspire,

There was not such a gracious creature born.
But now will canker sorrow eat my bud
And chase the native beauty from his cheek,
And he will look as meagre as an ague's fit;
And so he'll die; and rising so again,
When I shall meet him in the Court of Heaven
I shall not know him: and therefore, never, never
Must I behold my pretty Arthur more."

We wonder what changes time will have wrought in our friends who have passed into the unseen. Will a mother who lost her babe meet it as a child in heaven? Or would recognition be impossible? These questions may puzzle us here, but the heavenly life will solve and answer them all. During a trip to California last summer, I met a number of old school friends whom I had not seen for twenty-five years. At first there was something odd and strange about our meeting; the mind seemed to be exerting itself to frame out of this changed personality a picture of the friend of long ago. But after I had talked with them for a few minutes, all consciousness of the outward change wrought by the hand of time vanished, and we were our old selves again, schoolmates as we once had been, and totally oblivious of the tracery of the years. That means there is something in personality, in the soul, the inner self, which changes not. So I take comfort about meeting long-lost friends in heaven.

Jonathan Swift, when he heard that Stella, to whom he had written so many love letters in a mysterious cipher, was dying, exclaimed: "I think that there is not a greater folly than that of entering into too strict a partnership or friendship with the loss of which a man must be absolutely miserable, but especially when the loss occurs at an age at which it is too late to engage in a new friendship." Such loss does leave a man absolutely miserable unless he has the hope of reunion with full recognition after death. That hope we have in Christ, for, as St. Paul said, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

The trouble is that the blow and shock of bereavement sometimes brings on a state of spiritual stupor in which faith is eclipsed. One of the most distressing cases I have come in contact with in my ministry was that of a man, advanced in years, who lost a lovely wife, the companion of nearly half a century. The man was an intelligent Christian and, in an altogether exceptional and Christlike way, had given himself to the ministry of the unfortunate among mankind. One would have expected that this man of all men would have quickly recovered from the first shock and paroxysm of his grief. But he has never lifted his head; all the heart and hope are gone out of him,

and almost like a ghost I meet him from time to time. He has not been stripped of his Christian faith, but he has so brooded over his loss that he has not found the strength and hope in his Christian life that he might have found. Hence it is that we must give trial-flights, as it were, to our faith, and prepare ourselves for the certain visitation of sorrow.

When we feel sure that our loved ones live again and that one day we shall meet again, our next thought is as to their occupations. They are still rational beings, though now lifted above the limitations of time and space. Faithful and able as was their service on earth, they are ready now for greater tasks. What will these be?

Man was created for activity. We put "At Rest" upon the graves of our dead. But that is with reference to the cares and trials of this life. In the life beyond there must be activities in keeping with the new powers of the redeemed body and soul. What these are to be we can only conjecture. Matthew Arnold sang of his noble father, the headmaster of Rugby:

> *"Somewhere surely afar*
> *In the sounding labour-house vast*
> *Of being, is practised that strength,*
> *Zealous, beneficent, firm.*
> *Still thou performest the Word of the Spirit*
> *In whom thou dost live."*

Every man who has had a good Christian parent likes to think of him as engaged in some high work for God. God's empire is vast. It may be that in other worlds there are rational beings who need the ministry of heaven's spirits, and that on some such errands the redeemed are sent of God. It is written of heaven that the Lamb is the light thereof. If Christ is to be heaven's light and law, and if sacrificial love is the constitution and the glory of that world, then the redeemed man's love and his exhaustless energies must find some outlet in high undertaking for others. In the words of Jeremy Taylor: "There labour shall be without fatigue; ceaseless activity without the necessity of repose; high enterprise without disappointment, and mighty achievements which leave no weariness or decay."

In one of the fine old hymns we sing, "What social joys are there!" One of the chiefest joys of this world is its social joy, the intercourse we have with kindred minds. If this is a joy of rational creatures in this life, still more will it be the joy of the life to come. Izaak Walton, when he heard the sweet singing of the birds in the meadows which border the Itchen, used to say, "Lord, if Thou hast provided such music for sinners upon earth, what hast Thou in store for Thy saints in heaven!" If a Socrates could look for-

ward with a thrill of expectation to conversing with Homer and the mighty dead of the ancient world, how much more the Christian with the great men of the Old Testament and the New Testament.

I have sometimes been asked, "Whom, above all others, would you like to see in heaven?" Of course, we put Christ above all the rest, and after Christ our own beloved friends. After one has seen face to face the Saviour who died for him, and then has greeted his family, which one of the noble dead will one first wish to see? For myself, the answer will be, St. Paul. After Christ, he was the most influential man who has lived on this earth. Whether one takes him in his intellect, or in his affections, or in his achievements, he stands without a peer. I have often wondered what Paul looked like. Then I shall see him face to face. Then, in the Old Testament, there is David, the sweet singer of Israel. Think of looking into the face of him whose music has charmed the ear of so many generations of men, the man who wrote the Twenty-third Psalm! And after David, grand old Elijah. What meetings with the great and illustrious of all time! What unfolding of the secrets which time could not teach us! What deep understanding of the events of our trial on earth! "What knitting severed friendships up"!

One of the greatest calamities which could befall the human race would be a serious decline in faith in the life after death. Such a decline would destroy one of the great motives for moral living. The editor of one of the leading financial journals thinks that even now one of the reasons for the present moral subsidence in human society is a change in thought about the life hereafter. He says, "The question of immediate and tremendous importance to Wall Street, quite as much as to any other part of the world, is 'Has there been a decline of faith in the future life?' and if so, to what extent is this responsible for the speculative phenomena of our times, the eager pursuit of wealth, the shameless luxury and display, the gross and corrupting extravagance, the misuse of sudden fortune, the indifference to law, the growth of graft, the abuse of corporate power, and the social unrest?"

The sinking of faith in the life to come not only endangers the social body, but it robs the individual of joy and hope. If, at the end, a man and his dog fare alike, it is inevitable that such a creed should result in moral relaxation and the dimming of hope. Gibbon, in his celebrated Fifteenth Chapter, gives as one of the five causes for the rapid spread of Christianity its doctrine of reward and punishment hereafter. No matter what the ideas

held before by the pagan and Jewish worlds, Christ brought immortality to light in the Gospel and made the hereafter a reality to believing men and women. A world made up of men and women whose conduct is in no way regulated by any serious conviction of rewards and punishments hereafter is a world that none would care to contemplate.

It is, therefore, the duty of every Christian man to express to the world his faith in the life everlasting. Just as we testify to patriotism and industry and compassion and courage, so we ought to testify to immortality. Our race cannot do without this hope. Science has done great things for mankind and will do yet greater things. But to science there is a "thus far and no farther." It can tell us nothing of life beyond. For the broken heart and the hungry soul it has no cure. Only in Jesus Christ is there the answer which man longs to hear; and outside of Christ, silence and darkness!

Sometimes, when the way gets a little rough and steep, and heavy clouds hang over my road, and I grow weary and wonder just what it all means, I get an increase of faith by travelling back along memory's path to the old home which stood on the brow of the hill above the winding river and facing the college where my minister-father

was a professor. The most precious recollections of that home are not those that center about the vast attic where I used to lie by the hour and pore over old numbers of the one pictorial magazine which came into our home, nor the cavernous cellar where with red-hot poker we used to bore the holes in our sleds, nor the drawing-room, scene of many a happy party, but the dining-room where family worship was held every morning and evening. Once again I see the united family circle as father led us in worship. That family circle is broken now, some in heaven and some on earth. But the benediction of that family altar will, I am sure, follow me through this life and up to the gates of heaven. There was a sentence with which father used to conclude his prayer, and with that petition I finish, for it sums up my own wish for myself and for others, "May we all get home at last." Yes, heaven is our home, our Father's House.

At the conclusion of his great theological treatise, *The City of God*, St. Augustine thus imagines the life of the redeemed: "He shall be the end of our desires who shall be seen without end, loved without cloy, praised without weariness." St. Paul sums it all up for us in his magnificent climax, "That God may be all in all." There faith can rest, for we know that "God is love."

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